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Chronicle

Home News.—It is now practically settled that the conference on disarmament and problems connected with Pacific and Far Eastern questions will be held at Washington on November 11. Great Britain has declared in answer to the invitation of the United States that any date which suits this country will be agreeable to England; France and Japan have formally accepted the date proposed by the Secretary of State, and Italy, while it has not yet replied, is understood to have no objection to the date suggested. President Harding has let it be known that Mr. Hughes will head the American representatives, and it is said that both Mr. Lloyd George and Mr. Briand will attend. The preliminary conference, about which there has been some confusion, has been dropped in accordance with American wishes. Notwithstanding their professed desire to limit armaments, Great Britain has sanctioned the building of four capital ships, according to the Financial Secretary of the British Admiralty, the United States is building twelve such ships, and Japan has eight under construction and is voting appropriations for eight more. All of these ships are superior in strength to any vessel engaged in the battle of Jutland.

Disarmament Conference

Austria.—The situation in Austria, like that in the other portions of the dismembered Austro-Hungarian Empire, is one of threatened and incipient persecution of the Church by political methods. The close union of Church and State, which prevailed in the former monarchy, prepared the way for the present confusion. The Hapsburgs gave official protection to the Church, but they did not work for the good of the Church. The priesthood enjoyed prosperity and security, and the people, like the clergy, were pious. Deceived, however, by this sense of security, the clergy were not so active as might have been desired, although they were well instructed and thoroughly devoted to the Roman Pontiff. The common people were not always well instructed in religion, although they were fervent in its practices. Outside of efforts to withstand the attacks of Socialism, they did little in the way of practical propaganda. As a consequence, the sudden collapse of the Empire, while it found the enemies of the Church ready with plans and organizations, found the Catholics in a state of more or less complete disorganization. The partition of the Empire put the enemies of the Church in power, and religious persecution, hitherto thought impossible, loomed large over night. So far it has not assumed serious proportions, but the menace is there. Cardinal Piffi at once took steps to rally the Catholics to concerted efforts by setting on foot the *Volksbund*, which without political bias has for its purpose religious instruction, but is actually the nucleus for a strong Catholic union. His action, however, was not quick enough to prevent the Socialists, mostly Jews, from seizing the reins of government. Although the Socialist party has not yet declared open war on the Church, it would do so were it convinced it possessed sufficient strength to carry out its wishes. To get this strength three principal means are being employed: measures to bring about the abolition of the Catholic school, civil marriage and separation of Church and State.

The schools at present are religious to the extent that priests are permitted to teach catechism in them two hours a week. The Freemasons aim at the complete laicization of the schools on the Jules Ferry type, and are striving for what they call the liberation of the consciences of the young. The first step has been to make attendance at religious exercises optional and not of obligation as formerly. The second step is to miss no opportunity to put an anti-religious interpretation on ex-

isting laws, and the present Minister of Education, a Socialist, by name Glockel, is proclaiming aloud his intention of fighting for the divorce of education from religious instruction. His statement, made in the Austrian Parliament on July 25, leaves no doubt as to his purpose. The Masonic press is clamoring for war on religious teaching. The third step is the centralization of all control of education in the central Government of the Republic. Catholics are striving to confine this control to the jurisdiction of the three separate provinces.

Under the monarchy civil divorce was forbidden by law and the religious ceremony was prescribed. Hasty war-marriages resulted in many ill-assorted unions, and it is under plea of giving relief to these unhappy couples that the Socialist legislators are striving to legalize divorce. Already they have succeeded in passing a law in the province of Lower Austria, permitting a second marriage, although the law forbidding divorce has not been repealed. Thus there exists the anomalous condition that two marriages are valid before the law.

The third step in the attack on the Church is separation of Church and State, a proposal that is finding the greater support from the difficulties that arose from the position of subordination to which Josephism reduced the Church. This separation, however, would mean official atheism or at best complete indifference and neutrality. Catholics are fighting the contemplated separation because, from the experience of other States, they realize that this condition of affairs will probably mean that no respect will be had for the laws of the Church and scant respect for the laws of God. Should it eventuate, Austria will be in danger of ceasing to be Catholic. The extreme poverty of the Church, resulting from the loss during the war of the major part of ecclesiastical property, will be increased for the reason that confiscation will continue. A slight amelioration of conditions has been noted under the Christian Socialists who are now the majority, but Catholics are alarmed and are banding together for the protection of Christian rights and ideals. It is encouraging to learn that their strength is growing.

Czechoslovakia.—Political conditions are decidedly favorable for the Popular party, representing the loyal Catholic population which is determined to defend the rights of the Church. The secession of the Communists left the Green-Red Coalition, consisting of Agrarians and Socialists, in a precarious position, without a Parliamentary majority. Not to lose favor with their followers the leaders of the two radical parties fear to support the evidently necessary economic measures of the non-Parliamentary Government. It becomes more and more clear that a new coalition of the five strongest Czech parties, with a Parliamentary government chosen from among their representatives, will be regarded as the only solution. But in any case the support of the

Popular party is absolutely required for progress. Hence serious measures against the Church need not be feared for some time. This should give Catholics a sufficient opportunity to organize adequately for the protection of their rights. The mere fact that the Popular party has now for more than two years succeeded in the postponement of the Separation bill is a great victory and an important gain. It can be seen even now that blind passions have subsided in certain quarters, and in view of the unpleasant consequences of the anti-religious campaign political prudence, at least, is dictating caution. Yet sooner or later the struggle over the Separation bill, with its bitter antagonism to the Church, is certain to come and the fight will then be a hard one. The new coalition, if formed, will still more delay this struggle, and the longer it is deferred the better. The Popular party, it may be added, is sure to become the most important mediator in the settlement of the burning question concerning the autonomy of Slovakia and of Carpathian Russia, which has been intensified by the long anti-religious campaign of the other parties in these sections. At the recent congress of the Popular party Archbishop Kordac, who received a splendid ovation, declared that this party should be firmly based upon the Christian morality of the Catholic Church.

Ireland.—Last week there was no official news from Ireland. According to unofficial dispatches Craig and the Marquis of Londonderry are willing to accept a settlement which interposes the Dublin Parliament between Ulster and Westminster. Craig's Cabinet, however, rejects this compromise. Hugh Martin, writing from Belfast to the London *Daily News* says:

A situation of the utmost gravity has, I learn, arisen here. Northern Ireland has definitely and, it is declared, finally refused to have anything to do with the Government's proposals.

It will not accept a dominion status either for the six-county area as a unit or accept that area as a State in an Irish federation, and declines altogether to enter into negotiations with the South upon the basis of the Cabinet's memorandum. An absolute deadlock is the result. The position approximates that of the early months of 1914 with the Government in direct conflict with the northeastern corner, Ulster, but apparently unable to enforce its will. The country must therefore prepare to face a fresh Irish crisis.

Thus the problem rests at present. The Ulster Cabinet will meet again and Dail Eirean has been summoned for August 16.

Mexico.—*Excelsior* of Mexico City is authority for the statement that Mr. Summerlin, American *charge d'affaires*, in Mexico, delivered to the Foreign Office a new note from Washington, on August 5.

Recognition According to the Mexican paper's report which is unconfirmed, the main conditions for the recognition of Obregon by the United States are unchanged. Meantime more than 150 protests against the application of article twenty-seven of

the Constitution, nationalizing petroleum deposits, have been filed. Consideration of this article is now under way in the Congress. A committee of the lower house, apparently composed of Liberal-Constitutionalists, has submitted to Obregon a plan for the settlement of difficulties arising from the article. The Liberal-Constitutionalists are trying to persuade the Socialist-Democratic party to cooperate in the solution of the oil problem. Obregon has signed a decree providing for the sale of small farms, on easy terms, in the territory of Quintana Roo. The Department of Agriculture has undertaken the formation of a committee to survey lands on the Hondo and Azul Rivers, as well as along the highways from Payo Obispo to Puerto Madero. The lands along the rivers are to be sold in lots of 200 hectares. A new impost, called the centennial tax, which is to be collected next September, on the occasion of the celebration of the country's independence, has been decreed.

The President's decree provides that all persons having a daily income of five to ten pesos shall contribute one per cent of their total yearly earnings. Those having incomes of over ten pesos, two per cent; laborers, journalists, mechanics, etc., earning two pesos a day or less are exempt, as likewise those receiving pensions of less than five pesos.

Payment of the tax is to be made by the use of special revenue stamps attached to the forms and later canceled. These stamps will be issued in denominations of one, two and three pesos, ordinary revenue stamps being used for amounts less than one peso. For falsifying incomes the culprit will be fined ten times the amount of his proper tax.

Part of the proceeds of the tax will be used in acquiring new ships and building up Mexico's merchant marine.

At present the country is more quiet than usual, but the persecution of the Church is still active.

Russia.—George Tchitcherin, "Commissary of the People for Foreign Affairs," issued a statement, published in Paris on August 4, in which he says that the vast movement, organized by the American and European nations for the relief of the sufferers from famine is warmly welcomed by the Soviet Government, but he protests against the false or exaggerated reports of conditions in Russia, that have appeared in the foreign press. The facts, M. Tchitcherin maintains, are these:

Soviet's Famine Statement

The commission of the Central Executive Committee for Aid of the Hungry has recognized a state of famine in ten provinces, including Astrakhan, Tsaritzin, Saratov the German (Vulga) Commune, Samara, Simbirsk, the Tartar and Techuvask territories, as well as districts of Ufa, Viatka, and other places in that region. In these provinces on account of the prolonged drought the harvest has been completely destroyed and will give only ten or fifteen per cent of normal. In some districts of these provinces the bad harvest affects only some cereals.

The population of the ten provinces is about 18,000,000 people.

Feeding the rural population according to the lowest standard, that is, half the ordinary consumption, and not including animals, calls for 41,000,000 poods of wheat. (A pood is equal to about thirty-six pounds.) For the city population the need is 17,000,000 poods. To sow fields in localities where the crop is absolutely lost there is needed before September 15, 15,000,000 poods of wheat.

In view of the absence of exact information as to the extent of the harvest of other districts of Russia it is as yet impossible to estimate the quantity of wheat which can be furnished by Russia herself. In the stricken provinces there are no reserves of wheat and the gifts of other provinces can be only limited.

The misery is great in these districts, but nowhere are there the excesses and violence of which the Western Europe and American press spread false news. In certain localities where complete absence of food places the population in a hopeless position great numbers of the population are seeking to migrate, with the help of the Soviet authorities, into more favored districts of the Republic; but this migration of hungry peoples has taken no form menacing social security or public order.

The Russian Government is taking all measures which it can to combat the famine and help the stricken. Russian citizens are showing the greatest desire to succor the hungry populations without condition as to their opinions or political leanings. Everywhere the working classes are showing themselves ready for sacrifice and accepting all sorts of privations in order to help their sorely-tried fellow-citizens. Likewise those who before the revolution belonged to the privileged classes are doing their utmost to help the hungry.

Dispatches from Riga and Berlin, dated August 1, reported that thousands and thousands of famine-stricken peasants were marching on Moscow and other cities, clamoring for food. To add to the horrors of starvation "lightning cholera" is said to be making dreadful ravages among the population. The Moscow authorities admit that there have been nearly 48,000 cases of cholera in Russia recently, 20,000 occurring in June. Thousands of children are said to have been abandoned by their parents or handed over to the State. Forty thousand boys and girls were left to starve by their parents in the Province of Samara where 400 deaths daily were occurring in the middle of July. In the Volga district 300,000 children, it is reported, have been handed over to the care of the State. A Helsingfors dispatch of August 3 stated that the peasants in the famine-stricken districts of Russia set fire to their villages before going to the towns for relief. The Soviet Government finds it next to impossible to requisition food from the unafflicted areas, for the people of each village or farm desperately defend their food supplies. Another great difficulty arises from the breakdown of transportation facilities, as trains and beasts of burden are lacking.

According to a telegram received in London by Walter L. Brown, European Director of the American Relief Administration, from Leo Kameneff, Chairman of the Russian Relief Committee, and dated Moscow, August 5:

Freeing American Prisoners

All Americans detained at Moscow, in Petrograd prisons and the camps will be sent over the frontier.

tomorrow, or by August 8 at the latest. The delay is due to unavoidable formalities connected with granting free pardons. The Central authorities are unaware of any Americans being interned or in prison in provincial places, but orders have been given for the release of Americans if there are any.

Mr. Litvinoff, a member of the All-Russia Commission for combating famine, is leaving for Riga on August 8, and is due to arrive there on August 10. He is authorized to discuss with you and to arrange all details for American relief in Russia and to sign an agreement. He proposes to meet you next Wednesday at the Russian legation at Riga.

In accordance with instructions received from Secretary Hoover Mr. Brown left London early this week for Riga to meet M. Litvinoff. On completing arrangements and fulfilling all conditions, shipments of supplies from Danzig and other centers are expected to begin. Mr. Hoover estimates that some \$1,500,000 a month will be required to carry on the relief work. Officially the United States will not take part in the task of feeding the starving Russians. The entire matter will be left in the hands of the American Relief Administration.

The Department of Commerce, Washington, recently issued in behalf of Mr. Hoover the following account of the economic situation in Russia today and of its causes.

The Famine's Causes

The famine area covers the Volga Valley northward from the Caspian Sea. Droughts in that region, combined with the general decadence of agriculture and the collapse of transportation, have caused the present distress. The report continues:

There has been a steady decline in agricultural production ever since the revolution, owing to the lack of incentive to farmers to provide more than their own needs and the shortage of seed and shortage of implements. The urban population has produced little goods to offer in exchange, and the currency depreciation through the increase of current issues to over 1,000,000,000,000 rubles has rendered their accumulation no attraction.

From these causes Russia, before even last year's harvest, had declined from a State producing from 6,000,000 to 10,000,000 tons of food for export to a condition where there was such an insufficient supply of food for the cities that the urban population had been reduced by amount about one-half.

There has been such deterioration of transportation that there is doubt as to ability to move the local surpluses that do exist in the richer grain-producing provinces in Siberia and the South to those areas which normally depend upon them. The Volga region is even less accessible to transport of relief from abroad through the seaports than from Siberia. The North Russian shortage is due not so much to local famine as to general agricultural decadence, and especially to break down in transportation from the South and East. This area is nearer seaboard and can be relieved to some extent from the outside.

The decadence in fat production is even more general and more acute than in breadstuffs owing to the requisition of animals and the diversion of animal feeds to breadstuffs. Consequently children are suffering more acutely in many sections than adults.

Only about one-quarter of the 19,000 locomotives, in good condition before the war, are now available, and from forty-eight to seventy per cent of the pre-war number of cars are out of commission. The roadbeds are

in such bad condition that large sections of railroads will soon have to be closed to traffic, for 25,000,000 ties must be replaced.

Spain.—Associated Press dispatches on August 6 reported the massacre of twenty Spanish soldiers, the last remnant of Spanish troops to resist capture at the hands of the Moors, who were attacking Nador, a town fifteen miles south of Melilla. The Spanish forces held out

The Moroccan Situation

for eleven days against great odds, subsisting mainly on barley and wheat, within the town of Nador, and their surrender to the Moorish tribesmen came only after an assurance from the attacking party that their lives would be spared. The massacre followed their surrender. An official statement issued from Madrid gave out the information that Spanish troops had occupied La Restinga on August 5, a sea-coast town south of Melilla, driving back the Moorish forces. The enemy suffered heavy losses, according to the Madrid report, while the Spanish casualties were two killed and thirty-four wounded. A cablegram from the Spanish foreign office to Ambassador Riano at Washington denied reports of a mutiny among Spanish troops at Madrid. There is general tranquillity throughout Spain, and the Government is prepared to send as many reinforcements as are necessary for the complete pacification of Morocco was the assurance given in the cablegram to Ambassador Riano.

La Libertad of Madrid chronicled on August 5 the details of the Spanish retreat, which began on July 22, under General Navarro. Attacked by a superior force of Moorish tribesmen, the Spaniards fought their way back to the fortified positions on Mount Arruit. General Navarro had 6,000 troops under his command when the retreat began. He was forced to cut his way through a cordon of rebels bent on destroying his entire army. His losses were heavy in men and material, and he is reported as making his stand at Mount Arruit with 2,000 men.

The leader of the Moroccan tribesmen in the present revolt is Abd el Krin. Before the European war he was employed in the office of Native Affairs in Melilla, holding a position which was equivalent to a supreme judge of Moorish affairs. He was suspected of German

The Moroccan Leader

sympathies at the outbreak of the war, and at the request of France he was interned by the Spanish Government. Report has it that he escaped from prison declaring vengeance on the Spaniards, and in particular on General Silvestre, who was recently surrounded by Moorish forces. Rumor in press dispatches declared that General Silvestre committed suicide, but no official confirmation of this act has come from Madrid. Abd el Krin is credited with having at his command an army of 20,000 men, well equipped and fired with religious fanaticism.

The Prison, a Nursery of Immortal Literature

KEVIN GUINAGH, A.M.

WHEN Sam Johnson penned the verse epitomizing the lot of the literary genius. "Toil, envy, want, the patron and the gaol," he wished to insinuate that detention in prison was an unalloyed misfortune. It would not be prudent on our part to cross even the *shade* of the old doctor, for he was ever potent in argument, yet despite the great literary dictator's pathetic pentameter, the prison has been the nursery of undying literature from the beginning of the Christian era to our day. Many a toiling hack writer would willingly languish for a year in duress vile if he were assured that while in detention he would create a *chef d'oeuvre* comparable to some of the works produced in jail, far from many an author's source of inspiration, a well-stocked library.

Let us begin our enumeration with Sacred Scripture, which is the greatest contribution to the literature of the world. St. Paul, the indefatigable, wrote five of his fourteen epistles while "a prisoner in the flesh" at Rome. These are the epistles to the Ephesians, to the Philippians, to the Colossians, to Philemon and the second to Timothy. Boethius, whom all students of scholastic philosophy remember as the author of several pithy, standard definitions, especially of "eternity," composed his "*De Consolatione Philosophiae*" while awaiting the pleasure of Theodoric by whose order he was executed about the year 525. His work left a deep impression on the thought of succeeding ages. Even Dante shows influences of this most popular medieval classic.

Under similar circumstances Thomas More, whose conscience was not sufficiently elastic to please King Henry VIII, wrote his "Dialogue of Comfort against Tribulation," but suffered martyrdom at Tyburn before finishing the work. Then, too, there was that sweet Jesuit singer, Father Southwell, who met a like fate at the same place where Blessed Thomas More suffered. If he is not popular today it is due to the fact that his little volume of fifty-five poems is not included in the catalogues of Catholic publishers for the very good reason that the work is out of print, according to the statement of one of our most prominent Catholic bookhouses.

Sir Walter Raleigh, of overcoat fame, wrote his ambitious "History of the World" during a thirteen-year imprisonment for treason, though Disraeli in his "Curiosities of Literature" minimizes the credit due Sir Walter by a plausible story which would reduce him to the rank of a mere collaborator. Still other examples in proof of our thesis may be cited. Cervantes was accused of some irregularity in the collection of the taxes of the Province of Granada, and though the fault lay with an inferior, he was imprisoned at Seville, where he worked out at least the plan of the first part of "Don Quixote."

Doubtless a horde of commentators on the life and works of Shakespeare can bring sufficient evidence to bear that the great Elizabethan wrote at least a sonnet or two when cast into gaol for his celebrated deer escapade. Master François Villon, the "clerk" who appears to have led an exceedingly loose life, wrote his ballad, "Will You Leave Poor Villon Here to Rot," while suffering for his knavery, in a *donjon*. Bunyan's immortal allegory, "Pilgrim's Progress," was composed while the author was serving his long term in Bedford Prison for arousing the populace to rebellion by his wild harangues from the pulpit. That very popular Italian classic, "My Prisons," grew day by day in the various prisons which Silvio Pellico was confined by the Austrians.

Our distinctively American writer, O. Henry, who was immured in the Columbus State penitentiary for a crime of which he would have probably been acquitted had he stood trial instead of fleeing, wrote about eight of his best stories there. At midnight while the other prisoners were asleep the prison apothecary would rise and write for two hours, undisturbed, if we except the sonorous breathing of one or the other inmates. Before he was sentenced he had done a little writing of an inferior order, but he left the prison a master of the art of the short story. Were he to return today his humble nature would feel much abashed at the myriad of disciples who are paying him the flattery of imitating his felicitous use of words and his surprising "twist." Again, at the close of the last century Oscar Wilde, sentenced to a two years' term in prison for a grave infraction of the moral code, wrote that egotistic piece of literature entitled "*De Profundis*." To use an asthmatic expression, it is a remarkable "human document," written in the florid style of which he was preeminently a master. Of a certainty he proposes many false doctrines. For example, his conception of Our Lord and Saviour Jesus Christ is rationalistic. In one place he deigns to raise Him (*sic*) to the plane of Sophocles and Shelley, as regards His Worthiness of poetical renown. In the few pages of the book more errors are advanced than could be properly refuted in twice the space. It is not a book which our reviewers might recommend as a "volume which should be on the library table of every Catholic home." Another fruit of his prison sojourn was "The Ballad of Reading Gaol."

Thomas Ashe, one of the Easter Week heroes, wrote a poem of much feeling entitled, "Let Me Carry Your Cross for Ireland, Lord," while incarcerated in Lewes prison. And while we are mentioning great Irishmen, we must not forget that other bitter antagonist of English misrule in Ireland, John Mitchel, whose "Jail Journal" finds a place in this enumeration. John Boyle O'Reilly, the spirited Fenian, who was too youthful in

those days for an English gallows, wrote under greatest difficulty several brief poems in his Australian prison, though none of them bears the stamp of his later genius.

What an imposing collection of immortal works were planned and penned in the dank, foul cells of the past. In the most miserable surroundings authors conceived the sublimest thoughts, which indicates that there is at least a grain of truth in the words which Milton makes Satan say after his expulsion from "the happy fields where joy forever dwells:"

The mind is its own place, and in itself,
Can make a Heav'n of Hell, a Hell of Heav'n.

Taken in their literal sense, the lines are untrue, but understood in a broader meaning they may signify that much of man's happiness on this earth depends upon his mental attitude towards his surroundings. If, therefore, a man is master of himself, he may often rise above the circumstances in which he is placed and show himself superior to his environment. This is precisely what these prison writers did. The life in which they found themselves was by no means pleasant, as Oscar Wilde attests in two letters written after his release, in condemnation of English prison discipline prevailing at the beginning of this century. From these letters one can readily realize the depression of their mode of existence. Of course, we are writing of real prisoners and real jails and not of some of our own genteel prisons, for bankers and their ilk, where many, especially during the present financial depression, would gladly serve a term to ameliorate their condition. The prisons in which most of the aforesaid authors wrote, were of a more rigorous order. Producers of *vers libre*, whose escriptorio must overlook a pretty Italian garden, else the muse will be ungracious, or writers of best sellers who cannot compose except on certain kinds of paper and with certain kinds of pens, would find the craft a difficult pursuit in such a place. Yet, as we have seen, some of the most permanent literary masterpieces were composed there. Perhaps one reason for their eminent superiority is due to the fact that the authors while writing enjoyed solitude, which some think a *conditio sine qua non* of enduring literary work. Then, too, they were not goaded on by the demands of a publisher or a landlord, and consequently had time in their enforced idleness to solve the problems which might have been neglected, had they enjoyed freedom. Doubtless after the expiration of their sentence they were in a position to judge of the truth of Lovelace's poem, "To Althea from Prison:"

Stone walls do not a prison make
Nor iron bars a cage;
Minds innocent and quiet take
That for an hermitage.
If I have freedom in my love,
And in my soul am free,
Angels alone that soar above
Enjoy such liberty.

At any rate literature has profited by prison-bars.

The Catholic Bible Congress at Cambridge

A. HILLIARD ATTERIDGE

THE Bible Congress at Cambridge, Saturday, July 17, Tuesday, July 19, has been a success beyond even the hopes of its promoters. The weather was, if anything, too fine—blazing hot summer days characteristic of the long drought that is making all England wearily anxious for a little cloud and rain. There was a large and representative attendance. For Cardinal Gasquet's lecture on the revision of the Vulgate there was an audience of over 700. The personality of the lecturer, the historic importance and the exceptional interest of his work, naturally attracted many hearers. But what was a pleasant surprise was the larger attendance at the sectional meetings that dealt with the leading problems of the Old and New Testaments. There was an average attendance of over 300, and the people followed the papers and discussions with keen attention and interest. The papers were of a high standard of excellence, their authors being some of our leading Catholic professors and students of Holy Scripture. They are to be published in a volume under the title of "The Religion of Scripture," in England by Messrs. W. Heffer & Sons, of Cambridge, and in the United States by Herder, of St. Louis.

Two Cardinals, Cardinal Bourne, of Westminster and Cardinal Gasquet, attended the Congress, the latter coming specially from Rome for the occasion. Amongst other prelates present were the Archbishops of Liverpool and Birmingham, and the Bishops of Southwark, Salford, Clifton, Leeds, Shrewsbury and Brentford. The professors of Scripture from all our Catholic colleges and seminaries were there, and Father Boylan, the professor of Scripture at Maynooth, came as an honored and invited guest of the Congress. The educated Catholic laity was well represented and not a few non-Catholics availed themselves of the invitation that opened the meetings to all who recognize the Holy Scripture as the Word of God.

A pleasing feature of the Congress was the welcome given to it by the University and the City of Cambridge. The opening event on the Saturday evening was the reception given by Sir Arthur Shipley, Master of Christ's College, acting as representative of the Vice-Chancellor of the University, and the Mayor of Cambridge, a Non-conformist, at the Guildhall. During the ceremonial opening of the reception, Sir Arthur, wearing his scarlet doctor's gown, had on his right Cardinal Bourne and the Archbishop of Liverpool, and on his left Cardinal Gasquet and the Mayor. Several heads of colleges and other prominent members of the University were present.

On the Sunday morning there was a general Communion at the early Masses and at eleven o'clock Pontifical High Mass at the Church of Our Lady and the English Martyrs, one of the most beautiful of our modern

Catholic churches in England. Its dedication to the Martyrs recalls the fact that Cambridge gave to the Church in the days of persecution a glorious company of those champions of the Faith, now proclaimed Blessed or Venerable by the Holy See. Amongst them were three of the first five who suffered at Tyburn, Blessed John Haughton, the Prior of the London Charterhouse, Blessed John Hale, Vicar of Isleworth, and Blessed Richard Reynolds of the Monastery of Syon in the same place. A still more illustrious son of Cambridge was Blessed John Fisher, Cardinal of the Holy Roman Church, Bishop of Rochester and martyr at Tower Hill. He was the founder of two colleges of the University and held every office in it from professor up to Vice-Chancellor.

Not even in Catholic days can Cambridge have witnessed a more stately ceremonial than that of Sunday, July 17. From the adjacent Catholic rectory there passed along the broad street on which the church stands, procession after procession, first the Cardinal of Westminster in his red robes preceded by his cross bearer and surrounded by his clergy. Then Cardinal Gasquet in his black Benedictine robes attended by Benedictine monks, and then the procession of the Archbishops and Bishops. The Archbishop of Liverpool said Mass and in the sanctuary were the two Cardinals and six other prelates, while a seventh preached the sermon.

The preacher, Bishop Burton of Clifton, struck the keynote of the Congress. Primarily it was a celebration of the Fifteenth Centenary of St. Jerome, the great Doctor of the Church to whom we owe the accepted version of the Holy Scriptures. The preacher pointed out that the Scriptures were the treasure of the Catholic Church. She was their inflexible champion, and their Divinely guided interpreter. The Church read the Scriptures in the light that God himself bestowed, and her teaching had changed the face of the world. He ended with the claim that the Catholic Church was the historic Church of England:

This was the Church of our forefathers for 1,000 years, during which the foundations of England's true greatness were laid, and when England was, despite many drawbacks, what she is not now, Merry England; the Church which gave us Bede, our Dunstan, our Anselm, Stephen Langton and Thomas of Canterbury, and last of a long line of saintly bishops, the Blessed Martyr John Fisher, still held in high honor in this ancient seat of learning, this proud but kind and hospitable seat of learning, that owed and still owes him so much.

The most notable event of the Congress was Cardinal Gasquet's lecture on the Vulgate. He described how the work of collating the manuscripts had been carried on for years by Benedictine monks giving their unpaid labor to the great undertaking. More than 30,000 photographs of manuscripts had been collected as material for the work. He mentioned that the most valuable and helpful of the early codices, the famous *Codex Amiatinus*, now at Florence, a manuscript of the eighth century, had

lately been shown by a Cambridge scholar, Dr. Hort, to be the work of Saxon scribes in a monastery of Northumbria. He spoke of the reckless destruction of Bibles after the Reformation and told how as late as 1798 book-binders at Newcastle were using pages of Biblical MSS. to stiffen the covers of account books. Some fragments of MSS. a thousand years old had been recovered from such bindings, among them pages of a famous Bible mentioned by Bede. He also mentioned that American generosity was meeting some of the heavy cost of the Vulgate Revision.

Besides its religious and learned aspects the Congress had its pleasant social features. Its members were invited to the old colleges and shown their artistic and literary treasures. These colleges mostly date from Catholic times. One of them, Corpus Christi, was founded in honor of the Blessed Sacrament, and still possesses the Papal bulls granting indulgences to all who took part in the annual Corpus Christi procession through the streets of Cambridge, in which the Master of the College used to be the bearer of the Blessed Sacrament.

On the Monday afternoon the Vice-Chancellor gave a garden party to the members of the Congress at Emmanuel College. The local newspaper notes that "it was interesting to see the Cardinals in conversation with the Bishop of Ely," the Anglican prelate whose diocese includes Cambridge. Next day the Catholics had a gathering of the same kind in the rectory gardens, to which many non-Catholics were invited.

There are now more than a hundred Catholic students at Cambridge, where many of them have won high distinction. They have their own social center at the headquarters of the "Fisher Society," where they have an oratory of their own and a resident chaplain. The Benedictines have a house of studies, and in the outskirts of the city there is St. Edmund's House, a center of study for the diocesan clergy. Cambridge, rich in Catholic memories and honored by its long roll of martyrs for the Faith, is again, after three centuries, witnessing its "Second Spring" of Catholic life.

Instinct and Nutrition

JAMES J. WALSH, M.D., PH.D.

THE discussion between the Federal authorities and the South about the extent of pellagra brings to notice once again a problem of great practical importance. This development of pellagra is a striking lesson in certain of the more recently discovered secrets of human and animal nutrition, and one above all which shows how precious instinct has been in preserving health for mankind.

Pellagra is one of the group of nutritional diseases, including scurvy and beri-beri, which have attracted much attention particularly in recent years. They are caused by the absence of certain elements in the food.

which have been called, because of their relation to vitality, *vitamines*. The latter are found particularly in raw foods and in the natural coverings of many vegetables and fruits and their removal from the dietary, unless the deficit is supplemented in some other way, produces serious results. For instance, if polished rice is eaten almost as an exclusive diet, as it sometimes is in the East, *beri-beri* develops. The outer portion of the rice, removed in order to give it a better appearance, contains the vitalizing products so important for health. *Beri-beri* is a generalized neuritis or low grade inflammation of nerves due to the lack of substances absolutely necessary for the nutrition of nerves. These substances occur in a large number of food products, especially those consumed in the raw state, such as green vegetables, uncooked milk and the like, but they are to be found in the husks of the rice, and used to be eaten until modern commerce began improving on nature to the serious detriment of rice as a food product.

Orange peel is another substance that contains a considerable portion of *vitamines* and that unfortunately in recent years has been very largely eliminated from the dietary of city dwellers at least. It is curiously interesting to realize that practically any child will, of its own accord, by instinct, as it were, proceed to eat orange peel. Here comes the demonstration of the fact that the child's instinct is a better guide to health than the supposed knowledge of the grown-ups. Besides orange peel is valuable as roughage for intestinal processes and is probably more effective in this regard than the bran biscuits and other such materials that are so commonly advised. The baked bran, of course, does not supply the *vitamines* and it is less stimulating to the gastro-intestinal tract and less tasty, requiring more effort to eat than orange peel.

Practically all the raw foods contain *vitamines* and careful studies have shown that in spite of the prejudice which existed against them at a time when the idea of cooking as representing the sterilization of food and the killing of microbes was popular, these materials are ever so much more digestible than used to be thought. It has been determined, for instance, by careful experiment that raw turnips are more digestible than cooked turnips and raw carrots more than cooked carrots, and strangest of all, that raw cabbage is ever so much more digestible than cooked cabbage. Indeed, one of the best solid materials that we have is raw cabbage chopped up. It contains a notable proportion of *vitamines* and is a very valuable food that does not add much to weight, but is stimulating to all the digestive processes. It is easier to understand now the old-fashioned custom of those children who used to go down to the kitchen to ask for what they called the "cabbage stump," that is the core of the head of cabbage which consists of a rather tough, fibrous material that has a very pleasant nutty flavor which the children like very much.

Some years ago when microbes were attracting a large share of attention and the dread of them existed to an

exaggerated degree in many minds, it was felt that all food should be cooked. As a result all of the milk fed children was carefully boiled with the unexpected consequence that signs of scurvy developed in many children. The child needed the raw elements in the food. Even pasteurization has the same effect. To eliminate the danger of this certain fresh substances must be given the child. A little orange juice will prove effective, but so will a little tomato juice.

With these facts in mind the story of pellagra becomes extremely interesting. Cases of this disease had been seen in large numbers in parts of Italy and in the south of France and in Spain among the poorer farmer population. It was attributed to alterations in maize or Indian corn consequent upon fermentation, or disease in the corn kernels which produced a species of poisoning in the system of those who partook of this substance as almost an exclusive article of diet. It began with a reddening of the skin and this was followed by a drying and roughness, and then by suppurative processes which might cause mutilation. In connection with the skin troubles there were some rather severe digestive symptoms, and then after a time the nervous system became involved, with headache, backache, spasmodic seizures, and finally some paralysis and mental disturbance. In the meantime the patient grows thinner and thinner until a state known as *cachexia* develops, from which there is very little hope of recovery.

In his textbook of medicine published fifteen years ago Professor Osler, then living in this country, declared that the disease had not been observed in the United States. He has been known to apologize for calling the attention of his students to the affection since it was only a medical curiosity, quite outside their sphere unless they were to live their professional lives abroad. Within a year after Osler's declaration a clear case of the disease was found in the South, and then came a series of cases. Investigation then uncovered that there were many cases in poorer Southern homes, also that the disease had been in existence here for over a hundred years, and probably well above a hundred thousand cases of it had occurred.

In connection with this astounding knowledge came the determined effort on the part of the health authorities of the United States to trace the disease to its source. It was finally attributed to a narrow diet. This consists largely of salt pork, corn-meal and molasses. The corn-meal cakes contain soda and this makes the nutritious elements of the corn ever so much less available than they were before. These tenant farmers have no green vegetables, no fruits, no eggs and milk and no fresh meat. They are carried over six months of each year by the land-owning planters who provide them credit to buy food and clothes until the cotton crop is sold in the fall. But last year's cotton crop is still unsold and a narrow, dangerous diet is the result.

Meanwhile we are in the presence of a very interesting and unfortunate development of civilization. In a state

of nature men instinctively feed themselves with food that kept them in good condition. The American Indian did not suffer from pellagra, for he ate raw foods; also nuts and the leaves of plants which contain the precious vitamins so necessary for the maintenance of health. The poor of the farming districts in Ireland, even when they were able to supply for themselves scarcely enough nutrition to maintain their strength, always ate fresh vegetables and drank milk in such quantities as to make their diet serve the purpose of preventing nutritional diseases.

We actually have in the results of these recent studies of pellagra a magnificent demonstration of the place of instinct in human life. Without knowing anything about the intricate and delicate chemical processes involved, men have been able to pick their foods in such a way as to enable them to live heartily in health and strength. They were taught by nature through their tastes what was best for them. Manifestly man's instincts with re-

gard to his food are quite as precious, as far as life is concerned and quite as inexplicable as far as mere reason is concerned as any of the wonderful instinctive processes which Fabre, the great French entomologist, has described. Over and over again he has emphasized the fact that no mere process of natural selection and no other set of merely natural phenomena could have brought about the development of these instincts. Instincts represent an adaptation of means to ends, but without any consciousness on the part of the user of them of the reason for his activity. There must have been in some mind, however, a conscious adaptation of these means to their proper end, for it would be quite impossible that they should all have happened by chance. Fabre argues from the instincts of the insects to a great rational Author and Creator of the universe and surely man's instincts, though they may, like those of the insects, be perverted, by an unfortunate environment, form a basis for a singular argument.

Putting Mars in Chains

ANTHONY J. BECK

EVERY friend of peace is glad that President Harding has obtained the co-operation of several leading Powers for a conference on disarmament and problems of the Far East. Indications are that the parley will develop into a general peace conference with discussions on spheres of influence, mandates, oil concessions, colonies, race equality, poison gas, aeroplanes, and so on.

The mere calling of the conference implies the failure of the long-drawn out Paris peace sessions. During the World War the Allied Powers promised to deliver the world from the menace of militarism. However, Mars is more prosperous than ever, and is burdening nations with new taxes for his riotous living. He has merely given up Berlin and Petrograd as less favorable headquarters, tells the people through certain organs of publicity that he has reformed, and rides in a limousine instead of in a war chariot, except when his lieutenants of the Black and Tan tribe take him out in a regular "murder car." Fortunately, the statesmen of the victorious Powers seem to realize that he is preparing for a new campaign. They profess willingness to treat him to at least some drops of the medicine which they administered in such liberal doses to Prussianism. To make the medicine effective he should be put on a spare diet.

While several conferences have failed in this undertaking since the first effort at The Hague, there is some ground for optimism. Sentiment among all peoples against maintaining burdensome military establishments is gaining ground. The horrors of the World War are still a live memory. Military experts predict still more deadly weapons and gases that will wipe out entire cities.

European statesmen are said to be realizing that their policies have only augmented the chaos since the armistice. Again, the forthcoming congress has been proposed by the United States, the greatest of all powers, one that has no selfish purpose and which can outbuild all the other nations in armaments if they insist on continuing the mad race. Finally, the conference has the cordial support of the world's greatest moral power, the Papacy.

According to the National Catholic Welfare Council's News Service, "it is regarded in diplomatic quarters in Washington as especially fitting that a project of such vast importance should have the express approval of the Vicar of the Prince of Peace." "It is a foregone conclusion that the Administration would welcome such potent aid." Papal approval of President Harding's call for a congress was contained in an editorial in the *Osservatore Romano*. In a cablegram to the New York World (July 17) Cardinal Gasparri, Papal Secretary of State, said:

In response to your telegram I beg to inform you that the august Pontiff sees with keen satisfaction that the seed sown by him in August, 1917, for the simultaneous and reciprocal diminution of armaments did not fall upon barren ground, but through the grace of God germinated vigorously and gives promise of a joyous blossoming.

In the interests of the human race, already too much tortured by wars, the august Pontiff fervently prays that the flowers may be followed closely by the yearned-for gladness of the fruit, for the triumph of universal peace.

Cardinal Gasparri's remark about "the seed sown in August, 1917," refers to the famous peace proposals of Pope Benedict. In that note his Holiness said:

The fundamental point must be that the material force of

arms shall give way to the moral force of right whence shall proceed a just agreement of all upon a simultaneous and reciprocal decrease of armaments.

After urging the substitution of arbitration for armies, the Sovereign Pontiff laid down another principle which is of cardinal importance because reduction of armament on land fails to bring durable peace while some Powers maintain enormous navies. He said:

Once the supremacy of right has been thus established, all obstacles to the means of communication of the peoples would disappear by assuring . . . the true liberty and community of the seas, which would contribute to abolishing the numerous causes of conflict.

When in the autumn of 1918 Premier Lloyd George told representatives of the British trade unions that he favored the abolition of conscription, a newspaper correspondent, John E. Hass, interviewed Cardinal Gasparri on the subject. The Papal Secretary of State expressed his gratification at the stand of the British Premier and declared that he considered the abolition of the military draft "the only effective means of securing the limitation of armaments." The consequence, said his Eminence, would be to do away with "the enormous military budgets which even in peace times eat up such a large part of the resources of European nations," and war would become "if not completely impossible, at least very improbable." (Even the United States now spends ninety per cent of its four billion dollar annual budgets for wars, past and future.) Cardinal Gasparri added that the view of the Holy See on this point (abolition of the draft) had already been formed "when the note of August, 1917, was prepared, but in that document the Holy Father "purposely spoke only of limitation of armaments, without specifying the means of achieving that limitation."

The Vicar of the Prince of Peace rather laid stress on the fact that the reduction of armies and navies and a successful movement for true peace must be based on the moral force of right. The statesmen of the world must clear away the rubbish left by de-Christianized diplomacy and pagan statecraft, distrust, jealousy, double-dealing, secret treaties, etc, and dig down deep to the living rock of Christian justice and honesty which beget confidence and national as well as individual honor. Nations need a common basis, a general code of conduct which inspire trust. All the rest, limitation of armies and navies, agreements on spheres of influence, will then be work on the superstructure. In the much maligned Middle Ages the common bond of Christianity, which was the religion of virtually all Europe, supplied a general standard by which agreements were gauged. This common code was largely destroyed by the sixteenth-century Reformation. The consequent conflict of opinion on fundamental principles of right and wrong will constitute the greatest obstacle to success at the coming conference. There will be representatives of American and English Protestantism, Japanese Shintoism, European

Liberalism, and perhaps, some shade of Catholicism. While it will be difficult for statesmen to find common ground among widely varying codes of ethics, we must, however, not lose sight of the fact that the influence of Christianity persists among the common people of nearly all nations. Something of a Christian heritage is represented by the growing hostility to slaughter and war-like autocratic governments, to empire-grabbing and secret diplomacy, even though this tendency is looked upon as Socialistic in certain quarters and is exploited by Socialists to win recruits. The pagan world was a stranger to pity, charity, and forgiveness.

This movement constitutes a solemn warning to the statesmen and also offers them support against the jingoistic and militaristic interests. Still greater horrors are in store for the world if men fail to find the basis of true peace and content themselves with more makeshifts. Mars cannot be bound by paper chains. Certain propagandists tell us that a union of the English-speaking nations will guarantee peace. Russia and Germany are numerically stronger than all the English-speaking peoples. With England and Germany bidding for its trade, Russia, roused by the revolution, is likely to be modernized. Imagine her vast resources at the disposal of German organization and then think of what the more than two-hundred million Russian and German people could do in a fight to a finish. Suppose Japan should find it to her advantage to ally itself with them. Then again, is it improbable that the teeming millions of China will be modernized and trained for warfare by Japan or European nations? Besides this second great racial unit, we have the Spanish-speaking world in South and Central America. Shrewd diplomats will not antagonize an entire continent and, perhaps, drive it into union with Japan or with the Mongolian world. True peace requires consultation with all these nations even if they happen to be temporarily without great armies or navies. Just as little as the Holy League prevented wars in Europe will any union of a few Powers preserve the peace of the world, for any lengthy period. Far-seeing statesmanship will not ignore any group of nations. It will treat all alike and work for the curbing of navalism as well as of militarism. Navies constitute a sort of military border for geographically distant nations. Battleships not only protect commerce but also facilitate the transportation of armies. Internationalization of islands and bases situated on the highways of commerce and at the cross roads of the world would tend toward reducing fleets. But internationalization implies a joint administration which inspires confidence because it is based on justice. Are the leading Powers capable of setting up such international boards?

While the recent announcement of Premier Lloyd George in the House of Commons, that Britain will continue to build battleships, does not inspire optimism, every true Christian friend of human welfare will pray that

the Washington congress of Powers may at least pave the way toward international harmony. If it lifts only a small part of the enormous armament burden under which all the nations are groaning, it will prove a great success. Christian statesmen need God's help in this war against war, for they must contend against all the military interests in the press, in finance, in politics, and in business. If all the armies were demobilized tomorrow, all the navies blown up or turned into merchant marines, and military aeroplanes forbidden, the menace of war would still be imminent. Lasting peace implies the disarmament of the jingo press, rampant in all leading countries and ever ready to foster hatred, to incite one people against another, for commercial reasons, and to promote flag idolatry instead of true patriotism based on justice and honor. The chauvinistic watchword of the war press, "My country right or wrong," would have to give way to the only truly patriotic maxim: "My country right or wrong; if wrong to be corrected, if right to be defended to the last." Archbishop Glennon referred to the jingo journals when he said that it will take us fifty years to live down the lies which they spread during the recent war. These organs are at the service of the international interests which, as General Moltke said, were responsible for a majority of modern wars. Even now this press is busy spreading propaganda to frustrate the Washington congress. Its very boldness should incite us to counteract its efforts by prayer and propaganda. All honor to President Harding for calling the conference in the face of discouragement! Let due credit be given also to Senators Borah and La Follette and other members of Congress for putting through a disarmament resolution against great odds. If success crowns the movement, much of it will be due to the Catholic Bishops and the hundreds of priests and Protestant clergymen who issued a declaration for simultaneous disarmament and thus helped to bring about this critical conference fraught with so much weal or woe for mankind.

COMMUNICATIONS

Letters as a rule should not exceed six-hundred words.

"Dr. Congress" and the Physician

To the Editor of AMERICA:

You are undoubtedly right in saying that the use of wine for religious purposes will be the next right to go, now that the right of the physician to prescribe what he thinks best for his patient is to be destroyed. Neither religious rites nor medical rights can be permitted to exist if they stand in the way of the enforcement of the Volstead law. This is accepted dogma with the author of the law and the Anti-Saloon League bloc in Congress.

Already, conditions arising under this law have made the use of sacramental wines dangerous at times. Chemical analyses preliminary to their use have been made a necessary precaution in many instances, in order to make certain that no wood alcohol is present. In many Prohibition quarters little or no sympathy has been displayed over the blindings and deaths resulting from the beverage use of liquors containing this poison. It is doubtful whether this feeling will be greatly

modified, should a similar result follow from the use of sacramental wine.

An untoward incident of this kind might be accepted as inevitable by fanatical Prohibitionists. It might even be discounted by them in estimating the benefits to humanity which they believe will follow the establishment of Bone Dry Prohibition.

The old question "Who shall decide when doctors disagree?" has been settled by Mr. Volstead. When the time comes the same adjudication will hold good for Doctors of the Church as well as for doctors of medicine. I do not know how many clergymen there are in this country who believe in the use of wine as a part of their religious rites. When it is decided, however, to put sacramental wine on the political index *expurgatorius*, it is to be hoped that a larger proportion of their number will appear before Congress than appeared in the case of the medical men in defense of their right to prescribe. In the latter instance this number amounted to just one out of a total of 150,000 physicians in this country. This fact was loudly proclaimed and reiterated by Wayne D. Wheeler, General Counsel, Anti-Saloon League, by every means of publicity at his command.

New York.

JOHN P. DAVIN, M.D.

Executive Secretary New York Medical Association.

Ireland and Hungary

To the Editor of AMERICA:

For several years I have been reading AMERICA with great interest, knowing that this publication is serious, truly Catholic and devoted to the truth. As a Czechoslovak, a Slav, I have often been disappointed in reading articles unjust to the Slavs. *Errare humanum est* and so I said nothing. But I cannot fail to express my distress at reading the article "Ireland and Hungary," in the issue of July 23, 1921. It is surprising that a Doctor of Philosophy should lapse into such unpardonable historical errors. Neither ignorance nor national sympathy can explain them. Historical facts should be written *sine ira et studio*. *Amicus mihi Plato, amicus Cicero, sed magis amica veritas.*

History tells us that the German Emperor Arnulph in the year 892 took for his allies Magyars, a roaming Mongolian race living near the Black Sea, against Svatopluk, the King of the great Moravian Kingdom. Svatopluk and his subjects were already Christians. In the year 863, the saintly apostles Cyril and Methodius brought all Slavic nations in Central Europe to Christianity. Hadrian II. made St. Methodius the Archbishop of Sirnium, and under his jurisdiction were Panonia, then a part of the present Hungary, and Great Moravia. Therefore long before the Mongolian Magyars, who at that time were not yet Christians and were without culture, came to Hungary, all Slavs in the Central Europe had the Catholic Faith. They were highly cultured and had a stable government. Their kings, long before the coming of Magyars into Hungary, called missionaries into their lands to Christianize their subjects.

How strange, therefore, it is to write that the Magyars ". . . stood as a bulwark against barbarian Slavs." And more. How can the readers of AMERICA believe that Magyars defended Christianity and civilization against the Slavs, while St. Adalbert, a Bohemian Bishop, in the year 984 baptized St. Stephen the King of Hungary. According to the good Doctor a barbarian bishop baptized a cultured pagan king of Magyars. The eulogizing of Matthias Corvinus, the blood-thirsty King of the Magyars, and his boastful, Nero-like epitaph is altogether below our Christian and American standard. My purpose in writing is not to criticize every statement of the article. I wish only to point out the insult thrown at the Slavs, by calling them

barbarians in connection with a truly barbarian Magyar nation.

Already in the sixth century, the Greek writer Procopius tells us in his history of the high Slavic culture and their exemplary morality and family life. So the Slavs had culture in the sixth century, 300 years before Magyars ever saw Hungary. They received Christianity 100 years before the roaming pagan Magyars came with sword and fire, destroying the Christian culture, burning down Velehrad, the center of Christian culture of the Slavs, and yet we read that they "stood as a bulwark against barbarian Slavs."

The comparison between Ireland and the Magyars is not complimentary to Ireland. Every comparison limps but this comparison is crippled in both legs. On the contrary, the Magyars and their cruel domineering spirit could well be compared to elements in England. It is the greatest insult to Ireland and its freedom-loving people to compare them to slave-driving Magyars. We could very well compare the conquered Slavs and Rumanians to the Irish people. The Slavs, like the Irish, were conquered and enslaved in their own lands by the blood-thirsty Magyars. One thousand years of suffering on the part of the Slavs under the misrule of Magyars could well be compared to the many centuries of suffering of Ireland under the misrule of England. The motto of the Magyars towards the Slovaks was "Let us exterminate them" for "*Tót nem ember*," "A Slovak is not a human being." The Magyar prisons were filled with Catholic Slovak, political prisoners. Monsignor Hlinka, the fearless Slovak leader, was several times imprisoned for his sacred national convictions. All Slovak schools, primary schools, high schools and colleges were closed and all the endowment funds of these schools were stolen by Magyars. Little Slovak children were snatched away from their parents and taken far away to Southern Hungary to be Magyarized. So that Slovak sarcastically sings in his sadness: "We are free as birds in the air, but we mustn't whisper that we are Slovaks."

Is not the fate of Ireland similar to that of the nations conquered by the Magyars? Havlicek, the most renowned Bohemian journalist, in the year 1848, wrote that the two most unfortunate nations on earth are the Irish, persecuted by England, and the Slovaks, persecuted by the Magyars. The Slavs freed themselves from the Magyar-Turkish-Prussian slavery. We wish the same good fortune to Ireland. If a Doctor of Philosophy wishes to inform the American public on the history of Central Europe, it would be well for him to study the history of these nations. Otherwise, *si tacuisses, philosophus mansisses*.

St. Louis.

W. A. DOSTAL.

Irish Catholics and the Revolution

To the Editor of AMERICA:

In reply to Mr. O'Brien's corrective letter in your issue for May 21, I would say that he has misquoted me, in the first paragraph. I did not say, "Catholics were not allowed to enlist in the British army at the time of the American Revolution." I said, in my letter of May 7: "There were few Catholics in the British army, at this period [the time of the battle of Bunker Hill] for the very good reason that Papists or Catholics were not allowed to enlist." The oath of allegiance to the Church of England prevented them. The few apostate Catholics who did enlist up to, and including, June 17, 1775, were negligible. On joining the army, they were, *ipso facto*, members of the English Church, to all intents and purposes. Following the battle of Bunker Hill, the bars were let down and a few renegade Catholics awed by armed suasion or bribes, enlisted for a short period, long enough to take a sea trip from Ireland to America. Some of these deserted when the aims of the provincials were explained.

Walpole, in his "Last Journal," says: "The [British] Government [in August, 1775] could not get above 100 recruits [in

Ireland] and failed in their attempt to raise a regiment of Roman Catholics . . ." In a letter from London to Washington, during the Revolution, Arthur Lee says:

Their [the British] last resort is the Roman Catholics of Ireland; they have already experienced their unwillingness to go; every man of a regiment raised there last year *having been obliged to ship him off, tied and bound (sic)*. And most certainly the Irish Catholics will desert more than any other troops, whatsoever (Italics inserted.)

In July, 1781, a recruiting party that arrived in Ireland from England, tried to trick some Irishmen, by slipping the King's shilling into their pockets when they were not looking, and then swearing, later, that they had enlisted. This caused a riot and "the recruiting Party fired upon and killed Sundry of the Inhabitants which caused a general Rise of that Brave People who immediately secured that [recruiting] Party, try'd, condemn'd and hung them." (Boston Gazette, January 8, 1781.) I have no doubt that the Irishmen whom the British officers tried to trick, had some Catholics among them.

As to Lecky, the historian, his statements are not always correct, in the light of contemporary research, and I must refuse to take his statement that "Catholics were readily accepted and appeared to have enlisted in large numbers." Mr. O'Brien will have to produce a contemporary authority.

Lecky says in his "History of Ireland in the Eighteenth Century," vol. 2, page 189: "The Catholics in Canada remained firm in their allegiance to the Crown."

Mr. O'Brien quotes this in his letter. This is not correct. On September 20, 1775, Hugh Finlay an English emissary in Canada, wrote to Anthony Todd, Esq.: "The rebels [the Americans] have nothing to fear from the Canadians; nine in ten are in their interests and heartily wish their success . . ." (Col. Home Office Papers, p. 408—1775). Did space permit many similar citations might be made.

As to "the leading gentry" who came forward and offered their "unbounded loyalty," etc., Mr. O'Brien should have followed this statement up with an explanatory footnote on the next page (Lecky "Hist. Ireland in Eighteenth Century," vol. 2, p. 190) which showed that the "rich Papists" at Cork were influenced to act to offset the ill-found braggadocio of some Presbyterians, who started in to ridicule the support given by Papists to the Crown, etc. Further, Lecky, as well as Macaulay, in their histories, were influenced by their English environment in Ireland and England. They wrote to satisfy the appetite of an English public, which always craved sugar, in large doses. Does Mr. O'Brien consider Lecky an absolute authority?

Lowell, Mass.

GEORGE F. O'DWYER.

To the Editor of AMERICA:

In your issue of July 2 Father Harney replies at some length to my quotation from Lecky that Irish Catholics were permitted and did join the British army prior to the American Revolution. Father Harney may be quite right when he says that they did not come forward in great numbers but this does not alter the fact that they were permitted to enlist and that some did enlist. With regard to the statement of Lord Chatham that "Ireland to a man is in favor of the Americans" permit me to remind Father Harney that the Ireland of 1775 was Protestant Ireland. The penal laws were still in force and Catholics had no standing before the law. Chatham referred to the Ireland of the Protestant Established Church, Protestant Parliament, Protestant landowners, Protestant wealth and culture, in short to political Ireland, the only Ireland that counted with a politician or statesman. There was little reason for an Irish Catholic to be enthusiastic over the cause of the narrow-minded, bigoted and fanatical Protestant colonies of North America.

New York.

THOS. J. O'BRIEN.

South America Students in Non-Catholic Schools

To the Editor of AMERICA:

The lecture-work of the present writer brings him to most of the universities, colleges, and secondary schools of the country. Over and over again he has been struck by the fact that the South American countries send their boys chiefly to the American non-Catholic schools. He finds South American boys in almost all the leading non-Catholic universities, colleges and academies.

The South American boys surely need Catholic atmosphere and influence during their school years, far more sorely than do United States Catholic boys. Their sojourn at non-Catholic schools is for them a disaster. They need a very positive Catholic influence. They not only miss this, but, alas, they usually meet with a positive Protestant or positive agnostic influence. The result may be guessed. And when we recall that, on their return to their native country, these boys educated in the United States are looked up to by the stay-at-homes, listened to with awe, and their line of thought and of action even taken as models to be imitated, we can realize how far-reaching may be the harm done.

From special inquiries which I have made at various colleges, I have seldom found that the South American boys go to Church, except in some instances where an active near-by priest devoted special attention to them. In some cases I found them going to non-Catholic churches, just out of good-fellowship toward American comrades. At one school, recently, when I was questioning the president and his wife about their South American students, the good woman thought to please me by telling me in an enthusiastic way "They are Catholics, just like yourself," then she casually added, as being a matter of no importance, "Of course they go to the Presbyterian church with the boys. There is no Catholic church for them to go to."

What do the American Catholic schools do to advertise themselves, and their usefulness, to the southern countries? I wonder have they any business-like scheme, individual or cooperative for making known to South American mothers the advantages, moral, intellectual, spiritual, which they can offer to South American students? And if not, why not?

By going about this thing in a business-like way the American Catholic schools could help themselves in a huge way, as well as help South America in a huge way.

New York.

S. M.

The Interest Problem

To the Editor of AMERICA:

The upholders of the justification of interest indulge in "concrete illustrations," such as: Farmer Jones ought to pay interest to money-lender Robinson, because Jones' farm is more valuable and he reaps more profit. But in the example it is overlooked that, on the average, \$10,000 spent on a farm or anything else increases the value only \$10,000, and not an additional \$600 for each year that the loan runs; nor is consideration given to the fact that if Jones scores a loss instead of a gain, he still is held for the interest. The example, to be anywhere near complete in its suggestion that productivity is the cause of interest payment, should contain the remarks of Robinson when Smith, Brown and Kelly borrow on a security like that of Jones. These men would be told that such an expenditure of Robinson's capital would bring about too much productivity, and would, therefore, make lower prices and endanger not only the interest but the principal.

Again, if Jones possessed \$10,000 and elected to pay cash for his fertilizer, tractors, etc., the firm of John Doe & Company, from whom he purchased these capital goods, to which the increased productivity of the farm is commonly attributed,

would make no interest charge. Therefore it is not the supplying of capital goods, however productive, that occasions an interest charge. But if Doe & Company sold to Jones on credit, an interest charge would be made; that is, they would charge more future value for their present goods, which economists advance as the fundamental reason for the payment of interest. The lack of justification for the making of such a charge for this reason, was presented in my communication in AMERICA for June 25, wherein Dr. Ely is quoted as to the fallacious reasons advanced in justification of the payment of interest on both money and industrial capital, notwithstanding the fact that Father Judge holds to the contrary.

The thrifty wage earner is then presented as a subject for condolence in the event of his ownership of a non-interest-bearing bank account. But it is the interest-paying system that prevents him from possessing a larger fund for a rainy day. It is he, above all others, who would be benefited by abolishing the business methods that now enforce the payment of interest; and his poor widow would find that her increased inheritance would buy much more, dollar for dollar, than can be purchased under the present system.

It is merely in order to put some limit to the length of this communication that the other "examples," which are within the ken of a truant schoolboy but have no bearing on the interest problem, are not similarly discussed. From the line of reasoning they indicate, it is easy to imagine their proponents arguing that, if robbery were legalized, the equitable division of the spoils would make robbery a moral act. It is profit, as distinguished from earning, that forces the payment of interest under the present system. Profit is secured through the doing of a disservice to a community: the selling of goods outside of the community in which they were produced. And the very highest profit is secured through the investment of the proceeds of foreign sales outside of the community in which the goods were produced. When such selling and investment is general, all capital has interest-earning power imposed upon it.

But, I am reminded, even I, in an earlier letter, admitted that "society gains the advantage of the productivity of capital." What, then, is the compensation of the mere capitalist? The same as that of the rest of society: in proportion to the money value of his wealth at the time of investment, he shares in the added productivity of all capital. That is, a thousand dollars invested now, without interest, would enable the investor to buy twice as many goods a year from now, if it were true that the productivity of the factors of production, land, labor and capital, doubled within the year.

Providence.

M. P. CONNERY.

To the Editor of AMERICA:

The owner has a right to take interest first, by reason of his proprietorship, for an owner may do what he wills with his own; and, secondly, by reason of equity, inasmuch as the consideration charged for foregoing present consumption, is only just compensation. By reason of interest, is there not a furtherance of human progress, inasmuch as one will only let or pledge his capital for interest (or rent) when his hope of return is a greater good than either personal use for future return or present consumption, the result being more efficient use of capital? In effect, is not the accumulation of capital goods the result of sacrifice on the part of the individual and as much his property, as a store of knowledge laid up in his mind, and may he not use it for the furtherance of his good just as he may his knowledge? Is it not gratuitous to state that conditions would be better if one allowed the use by others of capital beyond the power of individual use? Does not one use, even if indirectly, what he rents out to another?

Philadelphia, Pa.

HENRY C. MAGEE, C. P. A.

A M E R I C A

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Our Lady's "Best Part"

"MARY has chosen for herself the best part; which shall not be taken from her forever," runs the Communion of the Mass said on the Feast of the Assumption. The Epistle of the day shows the nature of that "best part," for the Church puts on Our Lady's tongue these words from the Book of Wisdom:

So I was established in Sion and in the holy city likewise I rested, and my power was in Jerusalem; and I took root in an honorable people and in the portion of my God his inheritance, and my abode is in the full assembly of saints. I was exalted like a cedar in Libanus, and as a cypress-tree on Mount Sion.

The stainless maiden who, of old, was found worthy to be for a time the resting-place of God's eternal Son now reposes forevermore in the unchanging peace of the Blessed Trinity, and just as the cedar of Libanus towers far above the flowers of the field, Mary is now exalted in heaven above all the Saints, because in her single person she possesses all their merits. That is the reason the Church's joy is so unbounded on Our Lady's beautiful mid-summer feast, for Catholics are confident that Mary will never forget the stock from which she sprang. Now that she is enthroned in heaven the Mother of the King, she turns eyes of pity toward all the other children of Eve, her sinful and feeble brothers and sisters, who are still toiling and weeping in this vale of tears but with their longing gaze fixed on the place of wealthy rest and unending happiness already attained by the glory of our race, Mary Immaculate. So sure are we, too, that Our Blessed Lord will never cease to keep in grateful remembrance all His incomparable Mother did for Him during their earthly sojourn, that we are confident each and every worthy prayer now made to Mary in her Divine Son's name will be heard and granted by Him.

Centralization at Plymouth Rock

THE doings at Plymouth Rock would doubtless surprise the tall-hatted, narrow-minded gentlemen of 1620 could they return to grace the occasion. The Rock itself would probably furnish the first surprise, but their surprise at hearing themselves named the founders of civil and religious liberty would be nothing less than shocking. Roger Williams once tried to persuade them to tolerate a small degree of each, and with such success that he was forced to take up his residence among the pagan Indians. Panegyric is one thing, history another. Much may be pardoned the orator of the day, but the historian knows that the Plymouth Pilgrims sought to establish civil and religious liberty with no greater earnestness than is displayed by the modern Plymouth Rock hen, or the justly celebrated brand of trousers which reaches back to the Rock for a name.

However, the celebration and the speeches, by accident if not by design, have furnished an occasion for the publication of sentiments upon which the country should ponder deeply. Thus on August 1, the President of the United States gave utterance to the following important principle:

"We must guard against the supreme centralization of power at home, the superstate for the world. More, we must combat the menace in the growing assumption that the State must support the people. *The one outstanding danger of today is the tendency to turn to Washington for the things which are the tasks or the duties of the forty-eight commonwealths.* Having wrought the nation as the central power of preservation and defense, let us preserve it so."

That the "one outstanding danger of today" is a centralization at which the florid cheek of Bismarck would have blanched is literally true. Today it is seriously urged in our colleges, in State assemblies, even on the floor of the Senate of the United States, that the real constitutional clause of importance is the so-called "general-welfare clause." Under the clause, thus interpreted, the forty-eight commonwealths, sovereign and independent in their constitutional sphere, no longer exist. They are of less importance than forty-eight counties in a State. It is urged that their schools be regulated at Washington. Under the Constitution, education pertains not to the Federal Government, but to the respective States. Under the Sterling-Towner bill, that constitutional provision will be destroyed, and the schools by degrees will pass under Federal control. True, the "general-welfare" clause is not a dead letter. But it is an engine of destruction leveled against the liberties of the people, unless it is interpreted in the sense that the Federal Government may provide for the general welfare *only and exclusively according to the principles clearly expressed in the Constitution*, and not by destroying rights or assuming duties which under the Constitution are reserved to the States or to the people.

President Harding has expressed a fundamental principle of American government. Let us now hope that he will act according to this principle by setting his veto on the Sheppard-Towner maternity bill. That this bill is but the beginning of a campaign which will soon bring the cradle as well as the school under Federal control is clear from a significant amendment added by the Senate. That amendment forbids Federal agents to enter the house of an expectant mother, without an invitation. A greater document than this bill, the Constitution of the United States, prohibits the entrance of any officer into a private house, or the seizure or search of property without a warrant issuing on oath. We all know how exactly this prohibition is obeyed. If the President is in earnest in his plea for a return to the principles of the Constitution, let him set the example by dropping the Sterling-Towner maternity bill in the waste-basket. Then let him set the basket on fire.

Democracy and Leadership

AT the opening of the Williams College school for political studies last month, Viscount Bryce lamented the lack of leadership evident among the peoples of the world. "European nations have been groping in the dark for the last few years." There have been politicians and diplomats at the head of affairs but there has been no leadership worthy of the name. And it is for this reason that the distinguished British student of government is far from optimistic in regard to the future of democratic government. For the functioning of democracy is largely dependent on capable leadership. Pure democracy as it was found in the New England town meeting was a simple affair. The townspeople got together and determined on a policy to be followed. Lack of numbers made the following easy. But democracy as it is carried out today by the nations must, from very force of numbers, if for no other reason, be representative. And representative democracy calls for leaders.

It is true that the elected representatives of the people are the servants of the people. But they must be intelligent servants. They should not be mere automatons registering their votes in Congress or Senate or anywhere else in servile fear of losing the favor and the votes of their constituencies. In a very real sense they should be leaders, if they are representatives. They are elected to carry out certain principles that have been written into party platforms and approved by the voters at the polls. But in the application of those principles to measures that come up for their approval in the halls of government, as representatives, they are entitled to liberty of decision. Five-hundred or 5,000 people who have sent a representative to the national or State capitol have no right to dictate to that representative how he shall vote on this bill or that. He is not a mere delegate. He is a representative. Edmund Burke made this very clear when he stood for re-election at Bristol. He had taken issue with his constituents in several matters. He would

give them his reasons. If they disagreed with him they need not make him their representative again. But they had no right to dispute his privilege of independence of decision when he was called upon to vote for or against a measure. He made the distinction between delegation and representation very plain.

This is representative government. Yet every American knows that in practise we are far from the ideal. And almost every American is quick to blame party rule or party boss, forgetting that neither the one nor the other could exist without the "say-so" of the ordinary citizen. "In the last resort the question is one of the moral progress of the individual men who compose the communities." Bryce has touched on the core of leadership. In the normal working out of representative democracy the leader will not rise very far above the level of those who elect him. As long as the every-day citizen registers his vote blindly or indifferently, just so long will there be lack of real leadership. It is as idle to blame the system in its practical working as it is to blame the weather. The system depends on the individual. To the individual belongs the blame.

Caruso's Message

"TELL them they must be willing to work, to wait, and to sacrifice." That was the message which Caruso once sent to a group of students who had asked him the way to success. It is an excellent formula. The hand-fed, coddled generation of today needs it badly. Only the dullard believes that "things just happen," and the sluggard that success is mainly a matter of luck or chance. If one truth is clear in this groping world it is that temples do not build themselves, that skill does not come unbidden, and that success is not a gift but an achievement secured only by hard work.

Caruso himself practised what he preached. He worked and sacrificed and was willing to wait. He had many natural faults, and some of them he never wholly overcame. But to the last day of his career he was trying to remedy them. By that time the faults were few. He had a full share of "temper," but very little of that weakness of the will to which the pseudo-artist refers with silly conceit as "temperament." Piping linnets and other small birds might exempt themselves from the dull grind of a rehearsal. But not the greatest among them. He had a love for art which made any chance for perfection not a grind, but a precious opportunity. He was prodigal, almost reckless, of his vocal powers. He believed that his audience was entitled to the best he could give, but he also professed that old-fashioned creed which made him reverence his art. Carelessness in an artist, alone or before thousands, was almost as shocking as carelessness in a priest offering the Holy Sacrifice. He gave his best always, whether he sang for thousands, or over the cradle of his baby daughter.

Caruso was a Catholic, and died in the peace of the

Church. To thousands he gave a happiness and an exaltation that lifted to realms of peace. For his faults, let there be silence, or rather a prayer that the Creator of us all may have mercy on him, even as we, when we begin the dusty way to Death, hope to end it in the loving arms of a Father who knows that man is weak.

The Moving Censor Writes

IN an affidavit, Adolph Zukor affirms that he paid an attorney's fee of \$50,000 to free his name, and Jesse Lasky's, from all connection with the famous Woburn orgy. The affidavit throws some new light on the moving-picture industry, for Zukor and Lasky rank high in the trade.

Censors of sense and experience are familiar with the fact that many producers manufacture outrageously improper films without any suspicion whatever that the films are objectionable. A new censor is apt to become somewhat "peevish" and incredulous when a producer swears to high Heaven that in a Heliogabalian film he sees nothing that could not be exhibited to his own daughter. After some experience he learns that the producer is telling the truth. In what the healthy-minded man considers revolting, he discerns nothing that can disturb the most delicate sensibilities. He has steeped himself so deeply in iniquity that his conscience no longer reacts in a normal manner. A Rabelaisian rout or a vision of angels is all one to him, so far as morality is concerned. With him morality is an abstraction, a chimera buzzing in a vacuum, something about which reformers make a most unnecessary noise. And when men of this sort rule the moving-picture market, how can the Augean stables ever be cleansed?

The stupidity of these men is nothing less than incredible. Censorship is in the air these days, and they know it. More to the point, it is on the statute-books of many States, and where it does not exist at present, it has earnest advocates. The producers can blame none but themselves. All over the country, mothers are protest-

ing that if they take the children for an afternoon at the movies, the chances are that before the afternoon is ended they and their children will be insulted by a picture conceived in some sex-crazed brain and commercialized by a moron in the moving-picture industry. These mothers are also voters. They go home ready for censorship, and when the chance comes they will vote for it. Then the fools and harpies in the trade whine about the "reformers." They hire a battery of lawyers, after the harm is done, and issue pamphlets invoking the Bill of Rights and whatever Amendment they happen to be familiar with. Meantime, another right has been thrown into the discard.

The strongest support of censorship is not the objectionable reformer but the objectionable film. To many people, one bad film is an unanswerable argument for new and stronger restrictions. If the manufacturers cannot learn that very few Americans really enjoy being slapped in the face by a vulgar or an indecent film when they simply ask innocent amusement, they are going to be hit by the public, hit very soon, and hit exceedingly hard.

The general attitude of this review on censorship, whether it be of personal habits or of the press, is well known. The motion-picture industry may be counseled to learn wisdom betimes from the defunct saloon. The responsibility for the so-called Eighteenth Amendment rests with the barrel-house and the groggery, rather than with the Anti-Saloon League or any similar band of fanatics. There are decent men both among the producers and exhibitors of moving-pictures; plenty of them. But they as well as the promoters of the indecent stage may rest assured of one fact: If they do not assert themselves, turn the rascals out and clean house, all will be engulfed in the same destruction. Americans are getting tired of being offered dirt and muck when they ask for light and laughter, and the relief from the grind of the day which can be given by the clean and wholesome film and stage.

Literature

CHRISTINA ROSSETTI

CHRISTINA ROSSETTI was born in London, December 5, 1830. Her father, a political refugee from Naples, was professor of Italian at King's College, and the author of an un-Catholic interpretation of Dante. Christina was the youngest of four children who were all brought up in the Episcopal creed of the mother, the sister of Dr. Polidori. Of these Dante Gabriel became famous as the pre-Raphaelite poet and painter, and Maria Francesca, authoress of "The Shadow of Dante," entered an Anglican sisterhood. Christina in turn was to combine the characteristics of her brother and sister, and to become known as the "poet-saint of Anglicanism." The spiritual appeal of her personality is preserved for us in her brother's paintings of the girlhood of the Blessed Virgin, for which she posed as model. Her face in youth was clear-cut as a cameo; her eyes, hazel-grey, were of a grave loveliness, the complexion olive-dark, the hair brown, and the mouth firm and resolute. Her character pre-

sented a strange admixture of the shyness of the recluse and the petulance of the artist. In later life a succession of grievous maladies made severe inroads upon her comely appearance, but refined her spirit to the pure gold of sanctity. Meantime her days were passed in the confinement of her London home, where she devoted herself to offices of charity and religion, and to the cares of the household which devolved on her because of her parents' incapacity. Once in 1865 she traveled abroad to Italy, and the impress of her visit left its traces in the wistfulness of some nostalgic lyrics: "*En Route*" and "*Italia, Io ti saluto*." There were two suitors for her hand, James Collinson, a member of the pre-Raphaelite brotherhood, and Charles Bagot Cayley, translator of Petrarch and Dante, both of whom she rejected because of religious discrepancies. Her love affair with the latter is commemorated in the veiled reticence of "*Monna Innominata*," a sonnet-sequence rivaling the "*Sonnets from the Portuguese*" of Elizabeth Barrett Browning.

Miss Rossetti's latter years were spent at 30 Torrington Square, which has ever since been associated with her memory. There, an alien amid the concourse of London, she lived a shadowed life of suffering borne with heroic submission, preoccupied with the concerns of her soul's salvation. The travail of her spirit found utterance in many a low-voiced, solemn-thoughted lyric which resolved in music the stress of her emotions. A weekly communicant at Christ Church, Woburn Square, she coned with assiduity her favorite books of devotion: the Bible, the Imitation of Christ, St. Augustine's "City of God," and Bunyan's "Pilgrim's Progress." She wrote several devotional works but, as has been said, "her best books are the books without words that she lived." She died of cancer, which supervened on her other ailments, on December 29, 1894.

The nearest congener of Christina Rossetti was her contemporary Eugénie de Guérin, with whom she offers many points of comparison. Religion and affection were the motive-forces that ruled their lives, and their temperaments were alike ardent and artistic. Christina's devotion to her brother Dante Gabriel was paralleled by Eugénie's passionate regard for her brother Maurice. A love of the flowering earth, of birds and animals is evidenced in the writings of both. Both too were contemplative devotees, enamored of Heaven and disenchanted with the nothingness of human existence. Eugénie's journal and Christina's poetry are equally revelations of the inward life with its throes and raptures, its anguish and consolations. There is, however, a difference of tone in the atmosphere of their writings, such a difference as exists between the somber greyiness of a London court and the green campaigns of Languedoc. The blitheness which is present as an undercurrent in the journal is for the most part absent from the poetry. Christina's Muse was vespertine in its solemnity, partly because of bodily infirmity, partly because, as her intimate friend Ford Madox Hueffer suggests, her desolation of spirit was not tempered with the sweetness and light of Catholicism. "I have often thought," averred her second brother, William Michael Rossetti, "that Christina's proper place was in the Roman Catholic Church."

Her poetry is unique in its blend of spiritual aceticism with rich artistic sensibilities. It is marked by a sincerity of vision, an intangible aura of sentiment, and a subtle emotional coloring. She shares the ethical imagination of Dante, and his faculty of symbolism which embodies abstract things in forms of concrete imagery. She cherishes no illusions, but presents faithfully the seductions of worldly pleasure, and emphasizes the straitness and the arduousness of the path that leads to salvation. The poems "Uphill" and "The Convent Threshold" illustrate these features of her thought. In "Amor Mundi" and "The Prince's Progress" she depicts the cozenage of sin, and the hopelessness that attends on its commission. Divided between the claims of her artistic and her moral nature, she meditates the transience and vanity of earthly things in measures of grave tolling psalmody. A classic rendering of this mood of Ecclesiastes is the famous third of her "Old and New Year Ditties."

Passing away, saith the World, passing away:
Chances, beauty, and youth sapped day by day:
Thy life never continueth in one stay.
Is the eye waxen dim, is the dark hair changing to grey
That hath won neither laurel nor bay?
I shall clothe myself in Spring, and bud in May:
Thou, root-stricken, shall not rebuild in thy decay
On my bosom for aye.
Then I answered: Yea.

From this dark outlook on life results the melancholy which is the characteristic of her genius, the melancholy of which Keats has written:

She dwells with Beauty—Beauty that must die,
And Joy whose hand is ever on his lips
Bidding adieu; and aching Pleasure nigh
Turning to poison while the bee-mouth sips.

In her purely devotional poems she dwells on the mysteries of the unseen world which is the one abiding reality. She sings glees and carols on the Nativity, she celebrates the dolors of the Passion, and hymns the palms, the crowns, and the harps of Paradise. Other poems are cries from the depths, prayers of supplication, pleas for forgiveness, psalms of adoration. They are instinct with the passionate ardor of her soul, which chafed at the bars of its earthly prison, and pined for its home in the realms of the supernatural.

Christina's poems of personal experience are renderings of her varying moods and feelings in words of Biblical directness and simplicity. They have all the careless melody, the effortless fluency of a bird's song. By the magic of her art she elicits from common words and simple measures effects of a haunting suggestiveness. The secret of the witchery of her choicest lyrics, "Dream Land," "Echo," "The Three Enemies," is incommunicable. The chemistry that rules their affinities of diction and meter is beyond analysis. She excels in narrative poems that are moral apologues: "An Apple Gathering," for instance, shadows forth in its brief compass all the joylessness of a life love-lorn.

Her songs, "Oh roses for the flush of youth," and "When I am dead, my dearest," written in the minor key which was the accordant music of her soul, voice the abandonment of a nature wearied with the warfare between the senses and the spirit. In the latter of the two, the operant ministry of Nature is suggested all the more poignantly because of its preclusion:

I shall not see the shadows,
I shall not feel the rain;
I shall not hear the nightingale
Sing on as if in pain;
And dreaming through the twilight
That doth not rise nor set,
Haply, I may remember,
And haply, may forget.

The dominant note of her poetry is the cry for rest, the desire to escape from the fever and fret of life, the longing to be dissolved and be with Christ. The most memorable expression of this yearning is the noble sonnet, her own sufficient Requiem, which makes silence a melody—no more.

O Earth, lie heavily upon her eyes;
Seal her sweet eyes weary of watching, Earth;
Lie close around her; leave no room for mirth
With its harsh laughter, nor for sound of sighs.
She hath no questions, she hath no replies,
Hushed in and curtailed with a blessed dearth
Of all that irked her from the hour of birth;
With stillness that is almost Paradise.
Darkness more clear than noonday holdeth her,
Silence more musical than any song;
Even her very heart has ceased to stir;
Until the morning of Eternity
Her rest shall not begin, nor end, but be;
And when she wakes she will not think it long.

FLORENCE MOYNIHAN.

THE DAWN OF NIGHT

Now that day has gone,
The moon comes up with light,
Sky-deep, for silvery dawn
Of night.

As when Life goes her way,
And Death comes o'er the slope
With dusk for stellar ray
Of Hope.

And now the shadows prove
A starry presence. Thus
May Death discover Love
To us.

FRANCIS CARLIN.

REVIEWS

Excursions in Thought. By "IMAAL." Dublin: The Talbot Press. New York: P. J. Kenedy & Sons.

Though the publishers' claim that this is "one of the most notable books published in Ireland during the past twenty years" can hardly be considered a strictly impartial judgment, nevertheless every discerning reader of the volume will own that its author has brought to the questions he discusses a vigor of thought and a charm of style which are exceedingly refreshing in these days of hasty book-making. The volume's contents consists of four essays: "What is Genius?" "The Century of Progress," "The Mother of the Arts," and "Christianity and Its Critics." In the first, "Imaal" subjects to a searching analysis the familiar definitions of genius, as distinguished from mere talent, citing numerous examples of both from literature, music and art. The abiding impression that genius leaves on the mind, he shows, is "that of creative power; the sense of living reality, yet of something newly summoned into being." Again:

Genius is the power of thrilling us with truth, talent is the power of pleasing us with truth, mediocrity is the power of instructing us with truth. Mediocrity resembles lantern-light, talent, moonlight, genius sunlight. Mediocrity is like hearsay, talent like observation, genius like experience, etc.

The so-called "Century of Progress," that between Waterloo and the Marne, the author then shows, has been based solely on "the economic idea and the policeman" and its one formula is opinion, self-help and secularism, while mechanism, commerce, finance, trade unions and journalism are the modern world's real forces. He examines the insistent claims of capital and labor, points out what he considers unreasonable and extravagant in both, and prescribes practical Christianity, the religion of love and self-sacrifice, as the panacea for the modern world's maladies. The third essay shows that the Church, though not expressly founded for that purpose, has proved herself the fostering mother of all the arts, and how those eminent men who have been most bitterly opposed to her are indebted to Catholicism for the inspiration of their finest work, and that naturalism, realism and impressionism have not and cannot build a beautiful, enduring house for the soul. "Christianity and Its Critics," an admirable apologetic which fills the concluding thirty-five pages of the volume, meets with irrefragable arguments the objections against the religion of Christ with which the period of the Great War made the "man in the street" familiar, and proves that far from being a "failure" Catholic Christianity is still the world's sole means of regeneration, and that it is the influence of the Church's teaching and the holiness of her children's lives that are preserving civilization today.

W. D.

Illustrations of the History of Medieval Thought and Learning. By REGINALD LANE POOLE. New York: The Macmillan Co.

This is one of the volumes published under the auspices of the Society for Promoting Christian Knowledge. While disagreeing in some essential points with the views of this learned society, it is impossible not to recognize the scholarship and learning of many of its writers. Some of them come very close to genuinely Catholic standards and it is to be hoped that further research into the history of Catholic institutions and Catholic thought will lead them finally to the full enjoyment of the light. Everywhere in these "Illustrations" Mr. Poole gives ample evidence of his thorough acquaintance with some of the hardest problems of medieval times and medieval scholasticism. Although the substance of the chapters composing the volume was first published thirty-six years ago, the author is convinced that with some rehandling and revision, it might not altogether be unwelcome now.

Some of the views expressed on Abelard and Wyclif however,

must be accepted with diffidence by Catholic readers, nor will they be convinced in the light of the subsequent history of the Papacy, that the letter of Pope St. Gregory I to Bishop Desiderius of Vienne, in which the Saint condemns the study of "grammar" was by any means a ban set on that mother of all the arts, but rather the condemnation of an exaggerated admiration on the part of an ecclesiastic for the idle tales and loose poetry of the pagan authors. Much less can the condemnation of Gregory, even granting that it is aimed at classic culture, be presented as the "policy" of the Papacy, and not the teaching of a single Pontiff. The author's views on Abelard and St. Bernard, as well as his exposition of strange doctrines of Gilbert de la Porée must be constantly controlled by a reference to genuine Catholic sources, historic as well as dogmatic. The entire book deals with some of the knottiest questions a student either of history, dogma or philosophy can face, for the "Donation of Constantine," the "Translation of the Empire," Wyclif's "Doctrine of Dominion," the theories of St. Thomas Aquinas with regard to the State, the cognate theories which Dante exposed in his "De Monarchia," John of Salisbury's "Metalogicus" and "Polycraticus," all come under discussion. Mr. Poole everywhere shows the conscientious respect of the true scholar for his texts and deals honorably with them. Yet at times there is a feeling of incompleteness in the treatment which calls for a more thorough sifting of Catholic authorities. Students of scholastic history and of the social and political questions which agitated the Middle Ages will find the volume of absorbing interest.

J. C. R.

Grossmacht Presse. Enthüllungen für Zeitungsgläubige, Forderungen für Männer. Von Dr. JOSEPH EBERLE. Regensburg: Friedrich Pustet. M. 25.

Dr. Eberle is a well-known Austrian writer. The subject of his book is the modern secular newspaper. His strongest chapter is that which vividly discloses the ominous domination of capitalism over at least a vast portion of the newspaper world. The money which pays for advertisements is likely also to rule the editorial policy. European newspapers at times even openly announce their terms for "editorial advertisement." Where private commercial interests cease there is often no other purpose than to give the people what the managers believe they wish to have, the more sensational or even prurient such matter is, the more they may be willing to pay for it. Governments, too, use the papers for their own propaganda purposes. Admitting all the efforts of the Central Empires in this direction, the author finds that the money spent by them for this end was not to be compared with the enormous sums devoted to propaganda purposes by certain Entente countries, particularly England. An overwhelming mass of data is given, and we are not surprised therefore to notice various inaccuracies, nor is the writer sufficiently discriminating in his statements, or free from exaggeration. More than a hundred pages are devoted to the chapter on "Presse und Judentum." He shows how largely the secular press and the news bureaus are in the hands of Jews. To them he attributes the constant attacks upon Christianity and the "hounding," as he holds, of any one who dares attack a Jew. "The leading editorial rooms," he writes, "labor in the service of the ideals and dreams of Jewry." His opinion, in brief is, that the spirit and interests of the Jews determines in general the substance and form of public opinion so far as it is daily manufactured by the press. These are rather strong statements. He of course admits exceptions. In his views of democracy and the people he might perhaps be described as somewhat of an intellectual aristocrat. His own ideals are put forth in the last chapter, "The Battle for a New Press." Although not entirely in sympathy with the writer's tone, we cannot fail to appreciate the serviceableness of his extensive research work.

J. H.

The Mirrors of Washington. Anonymous. With Fourteen Cartoons by CESARE and Fourteen Portraits. New York: G. P. Putnam's Sons. \$2.50.

In our issue of March 12 of this year, there was a notice of "The Mirrors of Downing Street," a book which appraised with discernment a number of British politicians. The volume now under review, an imitation of the one just mentioned, is a bitter and ill-natured criticism of fourteen American public men: Harding, Wilson, Harvey, Hughes, House, Hoover, Lodge, Baruch, Root, Johnson, Knox, Lansing, Penrose and Borah. Under the cowardly protection of his anonymity the author has apparently seized this opportunity to get even with his enemies. But as he seems to be a person well acquainted with most of the men he writes about, perhaps we shall shortly hear of his own mirror being indignantly dusted off by Senator Lodge, Mr. Lansing, Ambassador Harvey or Secretary Hoover, men who have especially excited the peevish rancor of Mr. Anonymous. According to the author our country is governed by a group of mediocrities, mere self-seeking politicians, for the most part, with hardly a statesman among them. If the picture he draws of American public life today is a true one with all its cynicism, envy and sordid truckling, "The Mirrors of Washington," without question, are sadly in need of much more than a dustcloth: they should have an entirely new set of faces to reflect.

The author's estimate of the President's character and abilities is more just, perhaps, than that of most of the subjects of his sketches. "Warren Harding is 'just folks,'" is his conclusion.

But he compensates for his own defects. Almost as good as greatness is a knowledge of your own limitations, and Mr. Harding knows his thoroughly. Out of his modesty, his desire to reinforce himself, has proceeded the strongest Cabinet that Washington has seen in a generation.

The book's appraisal of Mr. Wilson is summed up in the phrase, "intellectual snobbism," for he is a man "so unable to forget himself that he brought the peace of the world down in a common smash with his own personal fortunes." Mr. House seems to be one of the few men the author admires, but Senator Lodge is the object of his most violent attacks. The career of Mr. Hughes, "the most enlightened mind of the eighteenth century," is well outlined. The reasons for Mr. Root's lack of success in public life are shrewdly stated, and portraits are painted of Mr. Lansing, Senator Borah, and Senator Johnson which, however true or false to reality, leave in the reader's mind no doubt whatever about the author's personal opinion of those men.

W. D.

St. Bernard's Sermons for the Seasons and Principal Festivals of the Year. Translated from the Original Latin by a Priest of Mount Melleray. Vol. I. Dublin: Browne & Nolan, Limited. 10s.

Altar Flowers from Near and Far. Stories, Anecdotes and Incidents with Pious Reflections. For Clergy and Laity. By a Priest of St. Bede Abbey. Published by St. Bede's Abbey, Peru, Ill. \$1.50.

All who are interested in sermons will find these books very helpful and readable. The Irish Trappist who has already so well translated the Mellifluous Doctor's mystical discourses on the Canticle of Canticles, has now put into excellent English his seven "Sermons for Advent," the four "On the Glories of the Virgin Mother," the seventeen "Sermons on Psalm XC," and his fifteen discourses on the Christmas season. Appended is a rhymed translation of the Saint's famous hymn to the Holy Name. The founder of the Cistercians practically knew the Bible by heart and he is particularly fond of searching out the mystical meaning of a text and then applying it in a great variety of ways to the spiritual needs of his religious brethren to whom the sermons were addressed. The discourses are so

rich in solid matter and yet so full of devotion that the Church frequently puts excerpts from them into the Divine Office. The Advent sermon on "Our Threefold Need of Christ" as counselor, helper and protector is only two pages long but has abundant matter in it for a long discourse. The Saint concludes it with the exhortation:

Therefore, my brethren, in all our doubts and perplexities, let us have recourse to so wise a Master; in all our undertakings let us invoke the assistance of so powerful a Helper; in our every combat let us commit our souls to the keeping of so faithful a Protector, who for this purpose has come into the world, that living here in men, with men, and for men, He may illuminate their darkness, lighten their labors and guard them from all danger.

A well-read Benedictine Father of St. Bede's Abbey has gathered into a rather somberly bound book called "Altar Flowers" devout reflections on the Real Presence and short practical discourses on the Christian life which he illustrates with apposite anecdotes and modern instances. "If you have anything to say, do so now. They will be the last words you will ever pronounce," are the words for instance the author quotes from a surgeon who had to remove a poor German peasant's tongue. "Praise be to Jesus Christ forever!" was the patient's fervent exclamation.

W. D.

BOOKS AND AUTHORS

August Fiction.—"The Sight Unseen" and "The Confession" (Doran, \$1.75) by Mary Roberts Rinehart are long short-stories which tell how two mysterious murders were committed and detected. Good summer reading.—"The Valiant Heart" (Edwin S. Gorham, 11 W. 45th St., New York), by E. M. Tension is a romance with its early scenes set in Scotland in the days of the Druids. King Britric is deposed for refusing to worship their gods, becomes a Roman centurion's slave in Palestine where his master secures from Our Saviour a miraculous cure for him, saying, "Lord, I am not worthy." Barring a number of improbabilities, the story, which is written in poetical prose, is well told and vividly pictures the wonderful effects wrought by Christianity on the heathen world of Our Divine Redeemer's time.—"Torchlight" (Dutton, \$2.00) is the title of Leonie Aminoff's bulky novel on the life and times of Napoleon, the first volume of which has lately appeared. It deals with the beginning of the Revolution and the end of the Terror, the action centering round Térézia Carrabus, a beautiful and heartless wanton who persuades her lover, Tallien, to effect the fall of Robespierre. "Atmosphere" in abundance. The latest volume of Joseph A. Altsheler's "Young Trailers' Series" is called "The Rifleman of the Ohio" (Appleton, \$1.75) and continues the fortunes of the superhuman young scout, Henry Ware, who is captured by the Redskins but escapes and joins Daniel Boone's expedition. An adventure on every page.

Duchesne and Hastings.—The fifth edition of Mgr. L. Duchesne's well-known "Christian Worship: Its Origin and Evolution. A study of the Latin Liturgy up to the Time of Charlemagne" (Macmillan) put into good English by the late Mrs. M. L. McClure, contains the author's latest additions, the most important being a new appendix giving extracts from Dom Connolly's book on "The Egyptian Church Order."—The eleventh volume of Hastings' "Encyclopaedia of Religion and Ethics" (Scribner) covers in its 900 or more large pages all the topics falling alphabetically between "sacrifice" and "sudra," which the editor thought should be treated in such a book. As has been said in our notices of preceding volumes of the work, it must be used with great caution, especially by Catholics, because most of the articles reek with rationalism. Father Thurston, who writes about Christian "Saints and Martyrs," seems to be the only Catholic contributor to this volume.

A Unitarian was assigned the subject "Scholasticism"!—"The Origin and Problem of Life" (Dutton, \$1.60), by A. E. Baines is a careful psycho-physiological study. Diagrams make the author's thesis clear. It is a complete refutation of materialism with its main appeal to the scientist.

For Teachers.—Brother Leo, whose name is familiar to AMERICA's readers, has put into a little book called "Teaching the Drama and the Essay" (Schwartz, Kirwin & Fauss, New York, \$0.75), nine practical talks which appeared originally in the *Catholic School Journal*. The teacher of English literature who feels the need of a "fresh outlook and a new incentive, or a novice in the profession," is sure to give the book a cordial welcome for Brother Leo, taking Shakespeare's "Julius Caesar" and Lamb's Essays, to illustrate his counsels with, draws on his long experience as a successful teacher and lays it at the disposal of his readers.—The Rev. Dr. Martin S. Brennan of St. Louis has out a new and revised edition of his excellent "Familiar Astronomy" (Herder, \$1.50), a work which first appeared in 1889 and which will be found very valuable both as a textbook and for the general reader's information. Besides giving clear chapters on the nature and movements of the sun, moon planets, and the starry heavens, Father Brennan discusses the interesting question "Are the planets habitable?" and offers a wealth of information about the astronomer's instruments, the celestial laws, the mechanism of the world, etc.

A Splendid Bird Book.—F. Schuyler Mathews has done a real service to all lovers of nature by putting on the market "The Book of Birds for Young People" with seventy-seven illustrations in color and twenty-eight in black and white (Putnam, \$3.00). The volume is not a mere catalogue of birds but a simple, intelligent discussion of their habits and songs. There is a particularly good chapter on migrations, illustrated with maps; and another on songs, thirty-five of which are reduced to notation. Children and others, too, will find the book most interesting.—It cannot be said that the ten papers in Edward Yeomans' "Shackled Youth" (Atlantic Monthly Press, Boston, \$1.60) throw much fresh light on the educational problems he essays to solve. For some centuries now it has been suspected that one reason why children do not learn is because they are not much interested in the things they study at school. The author clamors for inspiring teachers who will make the hard road of learning a path of roses. But plain, old-fashioned work on the part of the pupils still produces gratifying results. The author seems to be an out-and-out evolutionist who thinks the contemplation of their reputed ancestors, the cave-men, will help to make our children good citizens. Of the value of religious training for that end, however, he has scarcely a word to say.

Canada's Catholic Problems.—Father George Thomas Daly, C. SS. R., has gathered into a readable volume called "Catholic Problems in Western Canada" (Macmillan, Toronto, \$2.50), a number of timely papers he has written and addresses he has given on the Church's future in the vast provinces of the Northwest, which are now teeming with immigrants who must be kept good Catholics or converted to the Faith. Some 250,000 Ruthenians of the Greek rite, for example, have settled in Canada, and scattered through the prairies, are becoming the prey of the Socialist or Protestant proselytist. The author earnestly discusses the religious, educational and social problems that must be faced to make and keep the Catholics of Western Canada true to the Church, problems which are not unlike those we must face in the newer settlements of the United States.—"Holiness in the Cloister, or Commentaries on the Precautions of St. John of the Cross" (M. A. Donohue & Co., 733 Dearborn St., Chicago, \$1.50), which Father Paschasius, O. C. D., has adapted from the Spanish of Father Lucas, a Carmelite, is made up of reflections suggested by the nine

"*Cauteles*" of the great sixteenth-century mystic and is designed to "constitute a complete treatise of Christian and religious perfection." The book's appeal is to religious and to Carmelite Tertiaries.—"The Christian's Ideal" (Benziger, \$0.65), is a little book of random thoughts translated from an anonymous French author who is eager "to make God known and loved."—Pustet has out a 48-mo. edition of the "*Missale Romanum*," containing the recent changes and furnished with the improvements in arrangement which the large Missal has. A good present.—The Rev. Eugene Sugranes, C. M. F., has written a richly illustrated little biography of "Venerable Anthony M. Claret, Archbishop and Founder of the Missionary Sons of the Immaculate Heart of Mary," a saintly Spanish prelate who died in France fifty-one years ago. The Congregation he founded in 1849 now numbers some 3,000 members, who devote themselves to preaching and mission work in Europe, Africa and America. The book may be obtained from the Very Rev. D. Zaldivar, C. M. F., San Fernando Cathedral, San Antonio, Texas.

For Teachers and Parents.—All those who bear the responsibility of training, teaching or rearing boys and youths will find "Discipline and the Derelict, Being a Series of Essays on Some of Those Who Tread the Green Carpet" (Macmillan), by Thomas Arkle Clark, Dean of Men, University of Illinois, a very helpful and stimulating book. Drawing on his long and wide experience in dealing with college boys of the Middle West and with their parents too, the author offers both classes of people many valuable counsels which are emphasized by apposite anecdotes. The borrower, the grafter, the worker, the "mother's boy," the politician, the cribber, the athlete, the loafer and the "fusser," who is the college squire of dames, are all graphically described, their character analyzed, and wise suggestions are offered for the correction of their defects and shortcomings. Dean Clarke seldom gives the religious motives for right conduct, which a clergyman would naturally dwell on, but those his Catholic readers can readily supply.—Dr. James F. Chamberlain's "Geography, Physical, Economic, Regional" (Lippincott) is among the best of the new school-texts. The volume is well-bound, the illustrations really illustrate, the maps are for the most part satisfactory, and, as is proper in a school-text, valuable space is not used to relate fairy tales about the "primitive man."—Guillermo Rivera, of Harvard University, and Henry Grattan Doyle, of George Washington University, had a happy thought in writing "*En España*" (Silver, Burdett, Boston). American students will find it easy and interesting to learn pure Castilian as they follow the journeys through the land of Cervantes of Spaniards already masters of the language and using it with simplicity and elegance as they describe in words which ordinary students can easily understand the beauties they encounter. More even of the simple idioms of a language so rich in them would have been welcome.—Grade-school teachers will be interested in the Starch-Mirick "The Test and Study Speller" (Silver, Burdett), a three-volume textbook which is admirably designed to make children progress steadily from the first to the eighth grade in the useful art of spelling and pronouncing our language correctly.

Coppens and Noldin.—In preparing a new, enlarged edition of the late Father Charles Coppens' excellent "Moral Principles and Medical Practise, the Basis of Medical Jurisprudence" (Benziger, \$2.50), the Rev. Henry S. Spalding has made many doctors, nurses, teachers and medical students his debtors. The first nine chapters of the book, dealing with such important subjects as craniotomy, insanity, hypnotism and the physician's rights and duties, Father Spalding has left just as the author wrote them, remarking that what was true of these things twenty years ago is true today. Father Spalding adds, however, three good chapters, entitled "Euthanasia and Vasectomy."

"Sex-Hygiene and Eugenics," "Birth-Control," which give the sound Catholic doctrine regarding certain popular movements or radical errors which of late years have engrossed or misled the public mind. The students and teachers of our new "pre-med" courses should also have the book.—Priests and theologians will be eager, no doubt, to see the second volume of the new thirteenth edition of Father Noldin's "*Summa Theologiae Moralis*." The book treats "*De Praeceptis Dei et Ecclesiae*" (Pustet, \$4.25), covering the virtues of faith, hope and charity, the Ten Commandments, the Church's precepts, and the obligations of laymen and of clerics, all discussed with that breadth and erudition for which the author is renowned.

The Romance of Chemistry.—The reprint of Dr. Edwin E. Slosson's "Creative Chemistry" (Century), a book which first came out two years ago, will be welcomed by readers who are eager to know what marvelous advances have recently been made in industrial chemistry, yet do not care for too technical a work on the science. The author knows how to describe clearly and vividly all the benefits our modern world has derived from the labors and discoveries of chemists and the fourteen chapters of his volume are packed with interesting information about nitrogen, fertilizers, dyes, perfumes, cellulose, rubber, sugar, electric furnaces, metals, etc., all entertainingly presented "especially for the layman." Dr. Slosson could have profitably omitted his gratuitous pages on evolution and a quite uncalled for shot here and there at the Catholic Church. The advice that the ancient cobbler received is still as good as new. Even chemistry, after all, cannot make human nature over and eradicate the effects of original sin. Far from preventing the Great War, modern chemistry only made it immeasurably more horrible. The "idle rich" who profit most by new chemical discoveries, are often the worst reproach to Christian civilization there is. The author, like so many scientists of today, rides his hobby to death.

John Freeman's Poetry.—"Poems New and Old" (Harcourt, Brace) is the title of a melodious book which introduces to thoughtful American readers one of the younger nature-poets of England, John Freeman. Nearly everything he writes is tinged with the emotion which a fair landscape or some other beauty of nature evokes from his discerning and responsive spirit. The poem called "Happiness," for instance, sings of the "insupportable bliss," this earth's loveliness causes in him. "Walking at Eve," one of the few sonnets in the volume, describes how beauty runs with life and the following lines entitled "I Will Ask" make a poetical bouquet of his favorite flowers:

I will ask primrose and violet to spend for you
Their smell and hue,
And the bold, trembling anemone awhile to spare
Her flowers starry fair;
Or the flushed wild apple and yet sweeter thorn
Their sweetness to keep
Longer than any fire-bosomed flower born
Between midnight and midnight deep.

And I will take celandine, nettle and parsley, white
In its own green light,
Or milkwort and sorrel, thyme, harebell and meadowsweet
Lifting at your feet,
And ivy blossom beloved of soft bees; I will take
The loveliest—
The seeding grasses that bend with the winds, and shake
Though the winds are at rest.

"For me?" you will ask. "Yes! surely they wave for you
Their smell and hue
And you away all that is rare were so much less
By your missed happiness."
Yet I know grass and weed, ivy and apple and thorn
Their whole sweet would keep
Though in Eden no human spirit on a shining morn
Had waked from sleep.

EDUCATION

Service or Salaries?

WAS it Tennyson who doubted his sanity after a bout with "The Ring and the Book"? Or am I thinking of Dr. Johnson who after a fever reassured himself of his mental equipment by writing a round of alcaics? I have had no rise in temperature of late, and I rather like "The Ring and the Book." But I do not understand what Mr. John Wiltbye meant to convey by his recent article "The Poor Schoolteacher." As the "Revun" Vinegar Atts remarks in one of the E. K. Means delightful darkey stories, "When he talks, nothin' don't specify, and when he argyes, his argument don't show wharin'." He quotes from Erasmus and Ascham, with airy asides from Thackeray and Dickens and Canon Sheehan and "The Prig" and Socrates and Professor Leacock; all good company indeed, but in the language of Dr. Atts, they "don't specify." At least they do not affirm Mr. Wiltbye's main thesis, or what I take to be such, that the teacher is a poor cringing creature whose sorrows ought to be assuaged forthwith by an increase in salary.

AN UNSATISFACTORY STATUS

IT was an error to cite Professor Leacock. If I read that versatile gentleman aright, he has not argued that the scholastic stipend should be generally and generously enlarged. He is guilty of no such sweeping universal. Are we not acquainted, all of us, with teachers who are overpaid? Have we never, never, in all our respective lives, met an incompetent incumbent whom, for the public good, the State might, conceivably, pay to cease teaching? Men and women they are, but generally men, who engage in teaching under the curious misapprehension that it is easier to teach than to crack rock, or plead at the bar. They have none of the physician's professional spirit, who will spend himself day and night to save a life that means nothing to him professionally, not even a fee, nor, it may be, an increase of scientific knowledge. The young man is merely waiting until something better turns up, and the young woman will gladly sweep out of the classroom at the first Mendelssohnian strains. . . . I can discern no reason whatever why we should lay a new tax to insure these marplots larger salaries. More dollars would assuredly induce them to stop on, to the further injury of the profession.

As it seems to me, the teachers' association makes a grave mistake, when "higher pay" is designated as the leading topic for discussion at the annual convention. A profession rises in dignity and worth when it tries to forget the temporal recompense and lays the insistence upon sacrifice and service. Hence, to return to Professor Leacock:

The whole status of the schoolmaster on this continent is wrong. His position is unsatisfactory. His salary is too low and should be raised. It is also too high and ought to be lowered. His place in the community should be dignified and elevated. He ought to be given three months' notice, and dismissed. The work that the schoolmaster is doing is incalculable in its consequences. He is laying the foundation of the careers of the men who are to lead the next generation. He is also knocking the best stuff out of a great number of them.

Now that is a quotation which illuminates like an army-rocket the dark night of Mr. Wiltbye's prosings.

NOT A TRADE

FOR it is true that the profession has its barnacles who hang on and can't be scraped off, as well as its light-armed and light-headed soldiers who sign up for a year, or until they can get something better. Instead of sitting up by nights to study ways and means of raising the teacher's salary, we ought to find some way of raising the teacher's standard.

Nearly all of them are teachers not because they want to be, but because they can't help it. Very few of them—hardly any of them—understand their job, or can do it

properly. Most of them—in the opinion of those who employ them—could be replaced without loss at a week's notice. None of them retire full of wealth and honor; but when they die, as most of them do in harness, the school bell jangles out a harsh requiem over the departed teacher, and the trustees fill his place at a five-minutes' meeting. . . . The poor teacher in his whole life earns no greater publicity than his obituary notice at twenty-five cents for one insertion. And one is enough.

Now I quote Professor Leacock because his words have all the truth, neither more nor less, of a caricature. Their fundamental truth is that the teacher, or any professional man, who works solely for a temporal reward, is a fool.

But to return to the question of higher salaries. Wasn't it Dr. Claxton, formerly Commissioner of Education, who used to say that about fifty per cent of the public-school teachers had no adequate preparation for their work; that a disgraceful percentage of them had not completed the seventh grade of the primary schools; that barely a chemical trace had ever seen the inside of a normal school or college? If this be true, why larger salaries for all? I have never heard of a profession which argued for higher stipends on the ground that most of its members were incompetent. That plea was left for Dr. Claxton. I do not think it was an accurate plea, and I suspect that the profession resented it. Yet, as I believe, the lure of "more money" has been overworked, much to the detriment of professional ideals. It tends to make teaching a trade, like cobbling or roofing, which, in truth, it does resemble. However, if the half of Dr. Claxton's tale be true, the profession would be well advised to adopt Professor Leacock's advice, and give the recreant members not an increased salary, but three months' notice.

INCOMPETENT MEMBERS

THAT is on the one hand. On the other it appears that Dr. Claxton's "alarming" shortage of teachers is no longer alarming. In fact, the alarming feature seems to be that the market is becoming overcrowded. In 1919, the Bureau of Education reported that for lack of teachers thousands of schools had been closed. In many other institutions, it was said, one teacher was trying to do the work of two. Teachers, announced the Bureau, could obtain better salaries in other and easier lines of work. Hence the Bureau undertook "a nation-wide campaign for better salaries." Obtaining them, the teachers came flocking back. The average salary today of the high-school teacher is \$1,677, an increase of fifty-two per cent since 1918. That is small enough, but do salaries in general show a comparable increase? I think not. In California the average is in excess of \$2,000; in Virginia, slightly more than \$1,000; and these States exhibit the two extremes. "Government officials are unable to explain the sudden increase in high-school salaries." But a good teacher is cheap at \$2,000, while a poor teacher is expensive, even if she offers her alleged services free of cost. No figures have been issued for the grade schools, but "It is thought similar increases have been granted," even, it may be, to the incapable, who surely cannot all have resigned or died, since Dr. Claxton catalogued them. In fact, it is hinted that during the war many of them migrated to the high schools, an apex which they reached in time to assume the new increases. But the Bureau does not think that the present teachers, considering all the schools, are of "the pre-war standard." If this be true, the Bureau's "nation-wide drive" has had a very bad result. It has not weeded out the inefficient teachers, but by securing a higher remuneration has encouraged them to stay. Decidedly, the teaching profession has poor leaders.

THE IDEAL

OF course, I accept the rather elementary proposition that even a teacher ought to have a living-wage. But I would shift the stress to the proposition that she should have no wage at all unless she is manifestly competent. I would make

service not salary her ideal. I would counsel her to follow this vocation only if I thought she could content herself with the rewards that come from sacrifice. What would be said of the medical college or the theological seminary, institutions which prepare for professions most closely akin to teaching, if they printed in their catalogues, as I am told one normal school has done, a list of the high salaries enjoyed by its graduates? Even with the Dean's explanations, we may not approve the Johns Hopkins regulations for the surgeon's fee, but we all feel that what simony is in the clergyman, profiteering is in the physician and the teacher. The laborer is worthy of his hire, and honest work and an honest recompense may well be correlative phrases. But I should prefer the teacher to think in terms of "labor" not of "recompense," and to remember that of all rewards the most unworthy and inadequate is money.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

One Big Union

IT is a year since Ray Stannard Baker brought out his book "The New Industrial Unrest." He built his thesis on the coal strike and the steel strike of 1919 and his conclusion was that the ideal aimed at in the American industrial crisis, and in fact in the world crisis, was law and order in industry. Of course there are different methods of getting law and order. Law can be enforced by a policeman's club, and order will prevail as long as the club is swinging. That was not the law and order that Baker was talking about. He was arguing for a real settlement in industrial disputes and he showed three methods for agreement between employer and employee advocated by three different lines of thought. The first line of thought was followed by the extreme conservatives who believed in enforcing law and order from above by entrenching the autocracy of capital. The spokesman for this method was Judge Gary. The second line of thought was represented by the extreme radical, who would meet the autocracy of capital by the autocracy of labor. While the third mentality stood for neither the autocracy of capital nor the autocracy of labor, it "would be bossed neither by Gary nor Haywood, nor the ideas they personify." It called for a new relationship between employer and worker, for it raised the rallying-cry of cooperation. After a year it is safe to say that the three mentalities are still in evidence. The disturbing thought is that they are running along in parallel lines, or, if there is any meeting, it is certainly not between radical capital and radical labor. Neither side will yield an inch. They are as far apart as ever. If the principle of cooperation is to take the lead in readjusting the industrial order there is nothing to indicate that inspiration will be forthcoming from either radical capital or radical labor.

THE NEW ENCYCLOPEDIA

THERE has recently been sent broadcast the "Open Shop Encyclopedia" of the National Association of Manufacturers. It states that the Association is not opposed to "organization of labor as such, but it is inalterably opposed to boycotts, blacklists and other acts of illegal interference with the personal liberty of employer and employee." It is a reference book for teachers, students and public speakers. Every argument for the open shop is very carefully given in this booklet. It is certainly an encyclopedia. It places the Manufacturers Association on record in favor of the open shop. The open shop exists wherever the principle adopted by unanimous report of the Anthracite Commission appointed by President Roosevelt in 1903 is in force. That definition reads:

No person shall be refused employment or in any way discriminated against on account of membership or non-membership in any labor organization, and there shall be no discrimination against or interference with any employee who is not a member of any labor organization by members of such organization.

The meaning of this principle is clear. Its application is another thing. No greater exponent of the open shop exists than the head of the United States Steel Corporation. His views, given after the Industrial Conference of 1919, are quoted by the Manufacturers' Association and he is unquestionably clear when he issues a statement. In his latest statement, which by the way is *not* quoted by the "Open Shop Encyclopedia," Judge Gary declares that his corporation does not and will not deal with labor unions. In addition, he was frank to say that "in the opinion of the large majority of both employers and employees there is no necessity for labor unions." So it is not surprising that in face of such an assertion the open shop movement should be characterized as "solely an attack upon organized labor. The organized employers who are giving their energy and their money to open shop campaigns have no more thought of actually establishing a condition where union men will be permitted to work freely than they have of divorcing themselves from the idea of making profit. The campaign in itself is a falsehood. . . . Union workers would be penalized." (President Compers in the June *Federationist*.)

QUOTING THE POPE

WHEN you get through reading the "Open Shop Encyclopedia" you cannot but be impressed by the fact that the line of thought it represents is very strong. Those who now control industry declare that business will be managed in a very definite way, and the workers will have nothing to say about the management. Every union abuse and every union outrage is featured. There is a decidedly anti-union bias running like a thread through every statement and quotations are used that bear upon the faults of unionism. In following the index under "The Catholic Church and The Open Shop" the reader will find a quotation from Cardinal Gibbons, a long excerpt from an article by Father Blakely, and a paragraph from the "*Rerum Novarum*" of Leo XIII. It is in the use of the quotation from the "*Rerum Novarum*" that bias is most patent. It is entitled Views of Leo XIII and reads:

Associations of every kind and especially those of workmen are now far more common than formerly. In regard to many of these there is no need to inquire whence they spring, what are their objects or what means they use. But there is a good deal of evidence which goes to prove that a good many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well-being; and that they do their best to get into their hands the whole field of labor and to force workmen either to join them or to starve.

But only half a paragraph of the encyclical on labor is used. The Pope is speaking on radical and unchristian unions, having already established the right of forming "Private societies" which "cannot absolutely and as such be prohibited by the State." For to enter into a "society" of this kind is the natural right of man. In the conclusion of the paragraph that is quoted the Pope declares that "Christian workingmen must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves, unite their forces and shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted." If the complete paragraph means anything, it means that the radical and unchristian union should be met by the Christian union.

UNCHRISTIAN TACTICS

MANY of the unions today are far from Christian in policy or principle. In some instances their action has been dishonest, they have broken contracts, they have destroyed property, they have shown anything but a Christian spirit. And their leaders or the so-called "big" leaders in the labor camp

have been entirely too slow to repudiate union action that has violated principles of justice and charity. Hence radical capital proclaims that they are *all* wrong, that they have outlived their usefulness and that there is "no necessity for labor unions." On the same line of argument it is just as reasonable to say that capitalism is all wrong, and that it ought to go into the discard. And radical labor is saying precisely this thing. For capitalism taught unionism the power of organization. Unionism found it firmly entrenched. In uniting its forces capitalism found power, and it abused that power. You do not have to be a Socialist to say that in certain instances it is still abusing the power which it has. If unionism has substituted wrong principles of action for Christian principles of action, it has learned its bad lesson from capitalism. That does not defend the action, but it goes far toward explaining the action of unionism. Any man who has read the story of industrial relations in this country for the last ten years would find it very difficult to prove that there have been more violations of justice in the labor camp than in the camp of capital.

ONE BIG UNION

UNTIL organized labor and organized capital get together in the one big union of common sense there is very little hope of allaying the industrial unrest that has followed in the wake of war. Leo XIII held out the key to both labor and capital as far back as 1891, and with that key they could have opened the door to prosperity. It is cooperation on Christian principles. You cannot organize one element of society and then have another element organized to fight it without ending up with a smash. And after the smash, chaos. Russia proves this. When capital gets through telling us what is wrong with labor, and labor rehearses the crimes of capital, we have a very sorry picture. They are both wrong. And the wrongest thing about them is that one only sees a capital "C" and the other a capital "L." Sociology is called upon and economics is invoked and specialists are quoted to bolster up each camp. If they both came down from the mountains of *ologies* and *isms* they might lose their class-conscious viewpoint and strike the valleys of common sense. Christianity is waiting for them there. It alone can break the deadlock and start them moving on *together*.

GERALD C. TREACY, S.J.

NOTE AND COMMENT

Catholic and Protestant Forces in India

AN Indian missionary has compiled some very interesting statistics on the relative strength of the Protestant and Catholic missions. There are 136 missionary societies in England and America engaged in supplying India with men and money. They have in their service 5,200 European and American missionaries, men and women besides 1,665 native ministers and 31,791 teachers and catechists. The Catholic missions are manned by 1,268 priests assisted by 638 Brothers, 3,592 nuns, with 7,698 native teachers and catechists. That is, there are 43,658 Protestants and 14,426 Catholics engaged in the mission of India. Needless to say the financial outlay of the Protestant missions is far in excess of the Catholic Indian missionary budget.

The Modern School

WRITING of the modern school that is the product of "the Va-Gary system" of education Milnor Dorey in the *Times Book Review* recently said:

The State is doing too much, not too little, for all children. And it is not doing it well at that. But the process of simplification of the modern school is entirely on the wrong track. It simply takes the things that the shop, mill, store and office should do, reduces them to a minimum, calls it thorough education, sound training, real schooling, and the like and dismisses the subject. * * * The shop, mill, store and office should expect of the school training

in mentality, industry, general knowledge and principles, certain practical matters of rote, but most of all sound character, strict moral habits and attractive qualities of personality.

The schools have been targets for criticism for some time and the criticism has increased since the war. Back of the modern schools are modern educators and the real trouble is that modern educators are not educated.

Training Catholic Heroes

A WRITER in the *Catholic Herald* of India asks whether or not the Catholic school cannot do more in producing heroes in the line of direct Catholic action, and he instances the establishment of conferences of St. Vincent de Paul in the schools of India as splendid weapons for hero training:

The best sort of gratuitous exercise I propose is to establish in every school a centre of the St. Vincent de Paul Society. The bigger boys should form a committee and operate as any parochial centre does, with this difference that their jurisdiction will not be necessarily territorial.

To train children to do their plain duty is an excellent thing: it will even produce heroes, but only by a fluke. They should be produced by intent. The principle is simple enough: it is to train them to do a little more than what they are in duty bound to do. I am not particular about the means, I am only keen about the principle, that a will trained to carry out obligations, is not necessarily trained to do gratuitous service: this takes some gratuitous exercise.

What is true of the St. Vincent de Paul conferences is true of every form of student activity that has direct bearing on Catholic life. If there is to be education that is truly Catholic, it must go beyond lesson and lecture and function into student activity.

Preserving an Ideal

I N replying to Haynes' advocacy of divorce reform in England, Gilbert Chesterton in the *New Witness* declares that the indissoluble marriage bond must not only be accepted as an ideal but as an obligation in order to safeguard the family. For the word "ideal" is open to two "almost opposite interpretations":

For many would be prepared to say that marriage is an ideal as some would say that monasticism is an ideal; in the sense of a counsel of perfection, a rare and abnormal advantage. Now certainly we might preserve a conjugal ideal in this way. A man might be reverently pointed out in the street as a sort of saint, merely because he was married. A man might wear a medal for monogamy; or have letters after his name similar to V. C. or D. D.; let us say L. W. for "Lives with his Wife," or S. N. D. for "Still not Divorced." We might, in entering some strange city, be struck by a stately column erected to the memory of a wife who never ran away with a soldier.

This would preserve an ideal of the family, but not the ideal that is rooted in the law of nature sacramentalized by the God of nature.

Temperance and Prohibition

T HE *Catholic Leader* of Madras, in announcing the arrival of "Pussyfoot" Johnson in India, declared that the object of Johnson's ambitions was neither "possible nor desirable."

He has high ambitions and aims at putting men above the normal, at the sacrifice of their individual liberty. Every one deplors the evil of drunkenness but the drastic proposal of prohibition is not the proper instrument of reform in this direction. Teetotalism is a counsel of perfection and cannot be forced upon every individual, as a duty. The late Cardinal Gibbons pointed out clearly and succinctly the relative merits and demerits of temperance and prohibition in the following words: "Temperance is a virtue. Prohibition is an experiment. Temperance implies use in moderation. Prohibition forbids even use in moderation. Temperance is self-imposed, self-enforced. Prohibition is imposed by others without your consent. Temperance means your

control of yourself. Prohibition means others' control of you."

Although not considered progressive by Western nations, India seems unwilling to sign a declaration of dependence on revenue officers, prohibition agents and professional reformers.

The Dynasties of America

SOME very valuable statistics dealing with the concentrated wealth of the United States are contained in Henry Klein's "Dynastic America." The author claims that "there are more dynasties in the United States than ever existed in the old world and their wealth-power is greater than all the King-power combined. Theirs is the power of life and death over the whole human race":

More than forty families in the United States have in excess of one hundred million dollars each.

More than one hundred other families have in excess of fifty million dollars each.

More than three hundred other families have in excess of twenty million dollars each.

The income tax is levied only on taxable wealth. Government bonds and Liberty bonds of the first issue are exempt from taxation. The bulk of these non-taxable securities is held by those of excessive fortune. About four hundred million dollars of Mr. Rockefeller's taxable wealth is held in Foundations and other institutions that pay no taxes.

Mr. Klein argues that the Constitution should be amended to limit excessive private fortunes. Certainly the freedom hoped for by the Founders when this nation was launched can never be attained while the present economic despotism prevails. Whether a constitutional amendment is the best remedy or not may be disputed. But a remedy must be found within our governmental system if that system is to survive.

A New Labor Movement

A STATEMENT issued by the Loyal Labor Legion of New York indicates a new movement in labor circles. P. A. Vacarelli, the head of the Loyal Labor Legion, was reported by the *New York Tribune* as stating:

The legion is convinced that the extremely offensive and militant attitude of numerous labor leaders is harmful to the cause of labor, that old-time methods must be discarded as having outlived their usefulness, and that an entirely new system of handling disputes between wage-earners and employers must be practised.

Labor's unenviable position today, with some 4,000,000 A. F. of L. members and 2,000,000 unorganized workers out of employment, of whom about 500,000 are idle in this city, is due in large part to the unwise leadership of men who ran amuck and called hundreds of strikes immediately following the war. When the greatest need was increased production, reckless labor leaders encouraged their followers to make impossible demands, compelling hundreds of plants to suspend operations.

Organized labor needs a new birth. The doctrine of peace and prosperity must displace that of rule or ruin. New membership and new vision must enter the A. F. of L. from top to bottom, and principles and methods accepted that will bring peaceful agreement on reasonable bases rather than destructive warfare for unattainable demands.

In four clauses of its constitution the Loyal Labor Union recognizes:

1. The right of men and women to work regardless of membership or non-membership in trade unions.
2. The rights of the general public as a party at interest in labor controversies.
3. The necessity for laws establishing courts of arbitration, with power to enforce obedience to their decision.
4. The settling of differences between employers and wage-earners without intervention by persons not personally affected by or direct parties to the matters in controversy.

It will be of interest to watch the influence of this movement on the policy of the American Federation of Labor whose recent convention sustained the old leaders.